

A briefe coll-

lection of all such tertextes of the scripture as do declare þ most blessed and happy estate of thē that be vpseted wþth sycknes and other visitations of God, and of thē that be departinge out of this lufe, wþth most godly prayars and generall confessions, verie expedient and mete to be read to all sicke persones, to make thē wþllynge to dpe. Wherunto are added two fruitfull and confortable sermons made by the famous clarkke doctor Martine Luther, verie mete also, to be reade at the burialles.

Ecclesiastes. viii.

It is better to go into an house of mour-
ning, then into a banketring house . ffor
there is the ende of all men, and he
that is lyping, taketh it
to harte,

CThe contentes of this
boke.

- Tho make the sicke desirous
1. of death.
2. Confortable consolacions for
the sicke out of the newe Te-
stament.
3. Dyuers godly confessiōns to
besayde for the sicke.
4. Dyuers godly Prayers to be
sayde for the sicke.
5. Exortacions for the sicke out
of the olde & newe Thēstamēt.
6. A sermon howe the Christians
shall cōfōrte them selues of the
death of their frendes.
7. A sermon what the Christians
ought to thynke whan they go
with the dead coorse to the bu-
riall.

CTo

To the most gracieuse ladie
Anna douchesse of Somerset,
her moste faythfull and day.
Iye oratoure Gwalter lyn
wysheth eternall se.
licite.



Hat so euer is wri-
ten (most gracieuse
ladie) is (as S. Pau-
le witteth) written
for our erudition and learnyn-
ge, that through pacience and
conforte of the scripture s, we
myght haue hope. Syth hope
therfore, is the chiese ende
and scope, wherunto all thyn-
ges þ be written do tende: me
thynketh none haue so greate
nede to be occupied in rea-
dynge and hearyng of the scri-
ptures, assuch as be in most
daunger, of desperation. Who
are they (no doubt in myne op
A if mon

Epistell.

that are greuously vexed
and most sharply assayled on e-
uery syde, wþt þe sorrowfull
schourges & most paynfull pan-
ges of death. Not wythout a
cause therfore, was it, þ our sa-
Mot. 25 uour Christ recouereth the visi-
tyng of them amonge the prin-
cipall workes of mercie, accoun-
tyng him selfe to be visited in
them. For what greater mercie
can we shewe to our brother þe
to stande by him in his most ne-
de, and to helpe him to wyth-
stand his enemies, when he is
most fierily assayled by þe on
euery syde. Seynge him selfe
most weake and vnable to resi-
ste. But alas, howe vñr e die are
mē this dayz, to shew this mer-
cie to the weake souldiours of
Christ in the agonie and sorrow-
full

Epistel

ful fight of death? Yea, howe
lacke be they in dypnge this
dutie to these weake bretherne
stackeryngz and stublyngz vnder
der theyz ouer heauye burthe:
For one of vs, is of duitie boun- Gala. 6
de to helpe to beare an others
burthen. Of duitie therfore
ought euerie Christian man, Eccl. 7.
to bisitte these sycke and con-
foste them wyth the conforta-
ble sayinges of the scriptures.
Yea, and not onely them that
be sycke: but theyz frendes al-
so whom nature compelleth
to sorowe and lament for the
departyng of thē whom they
ioue so tenderly. These I
saye had neede of confort of the
scriptures also, for as I haue
wythin these two yeres last
past learned by experiance: it

A iii is

Epistel.

is as hard to take in worth the
departyngē of them whom we
loue vnfaynedly, and to perswa-
de ourselfes of theȳ latter hap
in departyngē this miserable
lyfe, as if we our selues shoulde
departe. And as it is hard for
vs not to desyre to tarie in this
lyfe because the flesh can not be
perswaded of any better lyfe
then this: euen so is it also hard
for vs to beleue þ such as we lo-
ue entierly, be in beter takyng
when theȳ departe this lyfe,
then whylse theȳ tarie here
wyth vs. So then I therfore
standyngē nedē of this confor-
te, and fyndyng it in the confor-
table scriptures, was therby
made stōge to beleue the hap-
pie estate and condition of my
most dearly beloued, whom our
merci-

Epistell.

mercifull father toke from this
miserable lyfe I thought it my
duitie , to employe my diligēt la-
bour to þ gathering to gither,
and settynge in an order of such
textes of þ scripture, as I was
perswaded by, to thentent that
all men and wome of what de-
gre or ageso euer they be ,
myght haue them in a redi-
nes, as well to confort them sel-
ues therby , as to reade them
to other that be touched, either
wyth the sharpe scourge of
sycknes or other troubles, or else
wyth the departynge of theyz
most dearly beloved frendes,
parentes or children . And be-
cause myne vnderstandynge
and knowledge , is far vna-
ble to knytte the sentences of

A iijij scrip-

Epistell.

scripture togither, in such sorte
that the reader may by the flo-
wyng oration be constrainyd
te reade and by the force of ar-
gumentes, to be leue. I haue
thought good to adde vnto þ
ende herof. iij. sermons of doc-
tor Martine Luther, wherof
the one teacheth vs by the scri-
ptures, howe we shold confor-
te our selues ouer the death of
our frēdes, and the other what
cogitatiōs and thoughtes we
ought to haue when we folowe
the dead corpes to the buriall.
Knowyng therfore, that this
my labour can not be vnprofis-
table to the christian congrega-
tion. I thought it most expedi-
ent to dedicate it vnto your gra-
ces name who is knownen to be
(amongest the noble women of
this

Epistell.

this realme) the most gracion-
se patronesse & supportar both
of good learnynge and also of
godly men learned, vtherby v
weake appetyte of the sycke she
pe of Christe, may be the more
styred vp to taste of this confor-
table fode and nourishment of
theyr soules. Moste humbly be-
lechynge your grace to accept
my poore seruice herin shewed,
and as the lord shall encrease
my talent, so shall I also encre-
ase my diligence to do your
grace obedient seruice by
the ayd of v holy gho-
ste. Wholade
your grace
into all
knowledgē. So be it
your graces dayly oratoꝝ
Gwalter Lynne.

To

To the Reader.



Y^est thou syndest in
this littell treatise gē
till Reader, saynges
and informations for
to make y^e sicke desirous of de-
ath. After these cōsolations to
leade hym fully to y^e faith and
truste in Christe. Finally gene-
rall confessions and prayers
moost confortably to be redde
and sayde to the sicke. Out of
all the whiche thou shalt take
as muche as thou shalt thynde
expedient and profittable,

Saynges and exhorta- tions for to make y^e sicke desirous of death.

i. Par.
30.

We be but straungers and
sojournes, as were all our
fathers our dayes on the
earth also are but as a shadow
and

þt acke desirous of death.
and there is none abydinge.

The dayes of man are the Biob. 7.
dayes of an hyrelynge, yea wyn-
de and nothinge.

We are made as duste, and Biob. 10
must retourne unto duste, as a Biob. 13
leafe, þis carryed of the wyn-
de, drye stubbes, and a garnet
that is motheaten.

Man is burthened with ma Job. 14.
ny calamities he commeth vp
as cut dounie lyke a floure &
he lyeth as it were a shadewe,
horte be his dayes, & the lorde
hath appoynted hym his ban-
des whiche he shal not passe.

Where is there any man that Psa. 89
lyueth & seeth not death. Gen. 2.

Our dayes passe awaye swy-
fely and we are gone. Heb. 9.
Psal. 90

A man in his tyme is but a
grasse, and flourisbeth a nou- Psa. 103
re of

Exortacion for to make
of the felde , for as soone as
the wynde goeth ouerit , it is
gone , and þ place therof kno-
weth it nomore.

Psalmo 144.a **M**anis lyke a thynge of nau-
Job.8.a ght his dayes passe awaye lyke
ashadowe.

Eccl.3.2 **E**uery thynge hath a tyme
yea , all that is vnder the hea-
uen hath his conuenient sea-
son . There is a tyme to be bor-
ne , and a tyme to dye .

Ecclesi. 7.a **D**eath doth not forgette hym
selfe.

Roma. 5.b.c **W**y one man death entredin-
to the woldē and went ouer al
mē , and thorough onesynne of
one mā al men are subiect vn-
i.pe.1.d to death .

Esa.40 **A**ll fleshe is as grasse , and all
Apo.14 the glōyce of man is as the flou
Jaco.1.b re of grasse .
Jac.4.b

Our

the sickle desirous of death.

Our lyfe is euē vapoure that
apeareth for a lyttel tyme, and
then vanyscheth awaye.

Here haue we no continuynge ^{Heb.13.7}
citie, but we seke one to come.

Whathsoever hath ben borne
sence the begynninge of the
worlde vnto this daye hath ben
subiecte vnto death, and what
soever is yet a lyue, or shall be
borne, must nedes dye euer y-
while.

Whosoever receyveth lyfe,
must also suffre death remedys-
leg.

On this condicō camest thou
in to the wold that thou shouldest
le ave it agayne.

Thou hast ben sure of death
euer sence thou wast conceyued
in thy moothers wombe.

Whatsoever thou hast lyued
ouer

Exhortacions for te make
ouer the fyfth daye of thy byth
is superfluous and to muche, &
God hath suffered the to lyue
Job. 10, longe ynough.

There is no remedy but that
thou must nedes dye, & noman
can saue the nor defende the for
thou arte duste , and must be
tourned in to dust agayne.

Gen. 3. Thynke none other in thy
mynde, but that þ ende of thy
lyfe is come.

This misery goeth not onely
ouer the, for great and small,
ryche and poore , yonge , olde
lorde seruaunt , man, woman,
and all men must take this ior-
ney in hande.

This debte hast thou ought
a great whyle and thou must
nedes paze it , the sooner the
better.

thesicke desirous of death:

If thou shouldest be put to death or execution with a hundred more besydes thy selfe, what shoulde it auayle the whether thou were the fyrt or the laste.

He that is fyrt dispached, is soonest ridde out of his payne.

Thou hast fulwell deserued at the hande of God to dye a worse , and a more sodayne death wherfore thou arte bound to thanke hym that he handlēth the so graciously.

This lyfe is shorte , childe-hode floweth awaye lyke wa-
ter , youth and manhode are full of synne and labour , age is full of infirmities although not one amonge a thousande doth attayne to it.

This

Errorcacionis for to make
This lyfe is but a preson,
full of heuynes, calamitie, bondage,
entombraunce, paynesfulnes,
labour, trauails, vnlustines,
synne, diseases, temptations,
yea, it is nothinge but a
Crosse. From al the whiche miseries
death doth delyuer vs.

Ecccl.7. The daye of death is better
then the daye of byrth.

In the daye of byrth, thou art
put to colde, heate, hunger,
thyriste, tediousnes, synne and
wretchednes. In þ day of death
arte thou delyuered from al bo
dely impedimentes. Therfore

Job.3. doth Job and Jeremie curse
Jere.20. not onely the daye of byrth, but
also hym þ brought the messa
ge to their father that a childe
was borne.

The bitterness of death which
is sent

the sicke desirous of death.
is sent to the passeth all the pay-
nes, that euer thou diddest fele
in al thy lyfe, but it lasteth not
longe, and it is soone done.

Thorough the grace & helpe of
god cast thou wade through this
daunger, & dynke this cuppe.

Thou diddest never truely fe-
le the passion of Christe in al thy
lyfe, wherfore now in the houre
of death thou shalt paciently
fele and taste.

In case the deuill by force for
his laste feate wouild proue hym
selfe vpon the. Then be thou
sure, that he is a mightlesse en-
emy, and is ouercome by Christ
and can gette nomore at thy had
but onely as muche as thou
fearest hym and doubtest in
Christ.

Tob.12.

If there happē vnto the any
W fearfull

Exortacions for the make
fearfull temptation, Seue than-
kes to God that he handleth þ
so graciously . For thou arte
worthy to haue a more greuous
punishment.

Mat. 4
Ioan. 14

The wicked spirite whiche tēp-
ted Christe, will not leauie þ un-
tempted , but he cā not preuayle
agaynst þ , for he hath nouȝt
in Christe nor in the.

Many tēptaciōs shal assaulte
the whiche thou must paciently
suffre thynginge þ the Lorde
myght iustly sende the greater
tēptaciōs, whiche nevertheles
he leaueth vndone of his mere
mercy

Whan thy conscience doth
laye before the , thy manyfolde
synnes , & sendeth the to good
worke s . Than remembre that
Christe hath payde for thy syn-
nes

the sicke desirous of death.

nes vpon the crosse .

Let not vnprofitable though-
tes trouble þ , as yf god would
leghthē thy lyfe , thou wouldest
þynke to become more holy &
more apte for to dye , for al-
though thou mightest lyue yet
(whiche is vnpossible) an hun-
dred yeares thou cast deserue
nothinge with thy holynes be-
fore God.

Rom. 1

Although al creatures were
agaynst the , yea although god
hymselfe shoulde laye before þ
his fearfull indignation and
terrible iudgement , and shewe
hymselfe none other wyse that
as though he were thyne ene-
my , and although thou shoul-
dest see nothinge but devils a-
boute þ , yet care not for it what-

W if soever

Exhortacionis for to make
Pron. 3. soever thou felest, shut the eyes
of thy mynde, take hold of faith
and trust in te Gospell. There
is no Deuill so stronge, that is
able to ouerthowre it. Trust
psal. 55 to God and feare not. Cast all
thy care vpon the lorde, and he
will prouide and preserue the.

Hitherto hast thou bene as
dead, but nowe shalt thou fynt
begynne to lyue, for death is a
doze of lyfe, a beginnyng of re
surrection, and a departinge
from sinne and Payne.

Rom. 8. Forsake þe woldē and receyue
death (whiche is sent vnto the
i. Cor. 3. by the grace of God) wylfullly,
for it is thyne owne, and must
also serue the for thy welth.

Pron. 5. This smarte and Payne is or
deyned for the of God and he,
doth not chasten the, because
he ha-

the sicke desirous of death.
he hateth the, but that he may
preserue and receyue the as his
sonne. Therfore faynte not
seynge thou arte chastened of
the lorde.

No maner of chastisynge for
the present tymesemeth to be
joyous but greuous, neuerthe
les afterwarde it bryngeth the
quyet frute of righteousnes vñ
to them which are therin exer-
cysed.

The afflictions of this lyfe are
not worthy of thy glory whiche
shall be shewed vpon vs.

Tribulacion, anguyshe, per-
secucion, hunger, nakednesse,
perill, swarde, death, lyfe,
angels, rule, power, thinges
present, nor thinges to come,
heyght loweth, neither any
other creature shall be able to
W iij separa

Heb.12.

Rom.8 .

Rom. 8

Erhortacions for te make
separate vs from þ loue of god.

c. **I**f thou diddest truely remē-
bre & consider the vnfathfulnes
falshode, blasphemie, & þ Anti-
christys she couersaciō, & lyfe of
this world, truely thou wouldest
not couerth to leue any longer.

A thousand lyues (yf it were
possible) oughtest thou to lose,
onely because thou hast hearde
& tasted the Gospell, namely, þ
thon hast obtayned redēption
an forgeuenes of synnes tho-
rough þ bloude of Chaste & not
thorough thyne owne merites.

Ephe.1.
Mat.6.
Thou hast prayed dayly, that
it wolde please God to take the
out of this euill worlde into his
kyngedom, & þ his will myght
bedone. Wherfore seynge he
will nowe thorough his gra-
te bringe the into his kyngedo-
me,

the sicked desirous of death.
me, thou oughtest as his sonne
willingely and gladly to obeye,
and to reioice with all thy herte,
þ thou out of þ deuills kyngē
dom, out of this baley of miserie
& out of this wretched lyfe co-
mest to thy fether, & all his elec-
te in euerlastynge Paradysē.

The heathen whiche not.
wist adynge were without ho-
pe did for the loue of the lyfe to
come, destroye them selues and
Wouldest thou beynge a chri-
stian, vnto whom so muche cō-
foste, hope, and euerlastynge
lyfe is promised, dispayre in
death, & desyre not to dye with
all thy herte.

The Jewes dye merely,
whiche neuertheles haue cruci-
fied christ, & are dāpned for ever
& wouldest not thou beynge a

B iiiij Chu.

Confutations for to make
Christen man , be more earnest
and bolder to dye: unto whome
I. Cor. 2. suchelioye is promised , as the
eye hath not sene , y eare hath
not hearde , neither hath en-
tred into the harte of man , and
wouldest thou nowe geue place
to y miscreaunt and cursed hea-
then and Jewes in bodily dy-
enge:

Mat. 10 The seruaunt is not a boue
his lord , nor yet the disciple a-
boue his master . Christe thy
master and lord suffered and
dyed for y . Thou must also suf-
fre and dye.

Rom. 6 All they whiche are baptised
to dye : are baptised , thou arte
baptised , therfore arte thou al-
so baptysed to dye.

Rom. 8.
psa. 14
psa. 43. For Goddes sake arte thou
killed , and arte counted as a
shepe

the sicke desirous of death.
Shepe apointed to be slayne.
What were a slaughter shepe
yf it were not slayne? or what
were a Christē man yf he shold
not be assaulted suffre a dye?

Faynte not in this affliction
in the whiche thou knowest y^e
selfe to be constituted.

Nowe will Christē thy sauour
& redemer prouie whether thou
wilt stande by hym or not, whe-
ther thou wilt for his sake vali-
auntly abyde death, & be lyke
vnto the shape of his passion or
not. Therfore suffre nowe as a
good warriour of Iesus Christē
and thynke not to be crouned
oneles thou fighte valiauntely
for yf thou dye with christē thou
shalt also lyue with hym, yf
thou suffre wþt hym, thou
shalt also triumphe with hym.

Unfaith-

Exhortacions for te make
Unfaithfull and without
honor is he counted before the
worlde þ geneth ouer his holde
in his dominis, and shouldest
thou not be wyth out honour
þf in the necessitie of death
thou shouldest shynke from
Christe thy sauour.

Mat.16 Take vp thy Crosse & death
and folowe hym.

2. Knowest thou not, with what
great ioye and desyre, al the A-
postles and seruauntes of Christ
haue shed there bloude for
Christes sake, and haue gone
euen to mete death.

2. For Christes sake hast thou
not yet suffered any speciall
thinge. Therfore geue thy selfe
willingly & joyfully into death
as a shepe for Christes sake.

Psa.99 Godis by þ in thy trouble, he
will

the sicke desirous of death.

will plucke the out of it , and brynge the honour . And he is at thy right hāde that he maye helpe the. psa.109

Put nowe thy trust in God, psal.28
and thou shalt be holpen.

Be of good conforte and bestowe thy stynckynge carcase, whiche is but wormes meate upon Christe thy redemer & sa-
uiour, a trust onely to hym and to his holy Gospell, whiche is þ power of God , vntosaluation to all that beleue. Rom.4.

Abide the lord, & thy harte psa.27
take sure holde,

Committe thy cause unto the Lord, and trust in hym, he shal ordre it well ynough. psa.37. 1.Pet.5.

We sobre & watchefor thine ad
uersary þ devil as a roring lyd
will

Ehortacions for to make
will go aboute these kyng, how
he maye deuoure the, whom re
sistestedfast in the faith.

Pe wressel not agaynst fleshe
Ephe. 6 and bloud , but agaynst rule,
agaynst power , and agaynst
woldely rulers of þ darkenes
of this worlde, agaynst te spiri-
tes of wickednes, yea, agaynst
synne, death , hell, and the De
uell. For this cause behauie your
selfe as a Christen champion,
and take vnto you the armour
of God, that ye maye be able to
resiste in te euil daye, & to stand
perfect in al thinges. Stande
therfore, and your loynes gyrd
aboute w verite, hauynge ou
þ a brest plate of rightheousnes
and shood with showes, prepa-
red by þ Gospel of peace. Aboue
all take to you þ shelde of faith
where

the sickē desprous of death.
where with ye may quenche all
the fyry darteſ of the wicked.
And take the helmet of ſaluation,
and þe ſwearde of the ſpirite
whiche is the woordē of God.
An praye alwayes in al ma-
ner of neceſſitieſ.

Trustyng nowe that ye are
willinge to ſuffre & to dye with
Churche, I wil tell you, howe ye
ſhall ſtedfastely conforde your
ſelue out of the holy Gospell:
wherfore geue eare
vnto me.

Conforable conſolacionſ for
the ſicke, out of the newe
Teſtament.

Be well ſauſe hiſ people Matt. 1.
from theyr ſynnes.
The whole neade not þe Mat. 7.
phisiſio, but they that are ſicke
I am

Confortable consolaciong

I am not come to cal the righ-
tuous but the synners to repen-
taunce.

Mat. 15 I am sent to the lost shepe of
the house of Israel.

Ma. 20 The sonne of man came not
to be ministred vnto, but to mi-
nister, and to geue his lyfe for
the redemption of many.

Mar. 16 He that beleueth and is bap-
tised shall be sauued. But he þ
beleueth not shal be damped.

Luc. 24 Thus is it witten, & thus it
psa. 18. behoued christe to suffre, & to ry-
se agayne from death þ thyde
dape, & þ repentaunce & remissio
of synnes shold be preached in
his name amonge al nacions.

Joan. 1. Beholde the lambe of God
whiche taketh awaye the syn-
nes of the worlde.

Joan. 3 God soloueth the worlde that
he

for the sick.

he hath geuen his onely sonne
that none that beleue in hym
shoulde perishe, but shoulde ha
ue euerlastinge lyfe.

Joan. 3.
i. Joā. 3.

He that beleueth on þ somme
hath euerlasting lyfe: and he
that beleueth not þ sonne shall
not se lyfe.

Joan. 3.

He that heareth my wordes
and beleueth on hym that sent
me hath euerlastinge lyfe, and
shall not come into dānaciō: but
is escaped from death to lyfe.

Joan. 11.

I am the resurrection & the
lyfe, he þ beleueth on me, yea
though he were dead, yet shall
he lyue. & whosoeuer lyueth &
beleueth on me shal never dye.

Joan. 17

I am þ wape, þ trueth & þ lyfe.

This is lyfe eternall, that
they myght knowe þþ onely be
ry god, & whome shou hast sent
Jesus

Joan. 14.

Confortable consolacions
Jesus Christe.

Ioā.20. Happy are they that haue
not sene and yet beleue.

Actu. 4 This is the stone caste a sy-
Psa. 117 de of the buylders, whicheis set
Mat. 21 in the chefe place of the corner,
1. Pet. 2. in the chefe place of the corner,
Matt. i. neither is there saluaciō in any
Mar. 12 other. Nor yet also is there any
Luc. 20. other name geuen to mē, wher
in we must besaued.

Rom.9. Vnto hym beare all the pro-
Phil. 2. phetes witnes, that thorough
Act. 10. his name shall receyue remissi-
Jere. 31. on of synnes all that beleue in
hym.

Mich. 7 We beleue that thorough
Esa. 43 grace of the lorde Jesu Christe
Esa. 53. we shall besaued.

Dau. 9. The Gospell is the power of
Acto. 15. God vnto saluation all that be-
Ephe. 2. lieue.

Tit.3. All haue synned and are in-
stified

for the sick.

frely by grace, thorough the fe-
dempcion that is in Christ Je-
su, whome God hath made a
seate of mercy thorough faith
in his bloude.

Abraham beleved God, and
it was counted vnto hym for
righteousnes: for he stachered
not at the promise of God tho-
rough vnbeleue: but was ma-
de stronge in te faith. It is not
written for hym onely; but also
for vs, so we beleue on hym y
raysed vp Christe from death
whiche was delyuered for oure
synnes.

Thorowe oure Lorde Jesus
christe we be at peace with god
and haue awaye in thorough
faith, vnto grace.

Seynge we are iustified in
the bloude of Christe, we shall

E be

Rom. 1.

Rom. 3.

Ela. 35.

Exo. 52.

Heb. 5.

Rom. 4.

Gen. 15

Gala. 3.

Jacu. 2.

Rom. 15

i. Tim. 2

Gala. 1.

Rom. 5

Ioa. 16.

Rom. 5.

Confortable consolacions
besaued from wrath, thorow
hym.

Rom. 8.

2 Co. 1.

2 Co. 5.

Ephe. 1.

2 Cor. 5.

Col. 3.

1 Cor. 15.

The spirite of God certifieth
oure spirite þ we are the sonnes
of God: yf we be sonnes, we are
also heires with Christe: yf so be
that we suffre together, that
we maye be glorified to gether.

Rom. 8.

Nu. 14.

Esa. 50

Gen. 22

Esa. 53.

If God be on oure syde, who
can be agaynst vs? whiche spa-
red not his owne sonne, but ga-
ue hym for vs all, howe shall he
not with hym geue vs al thyn-
ges also? Who shall laye any
thinge to the charge of God-
des chosen: it is God that iusti-
fieth: who then shall condem-
ne: it is Christe whiche is dead,
yea, rather whiche is rysen a-
gayne, whiche is also on the
right hande of God, and ma-
kethe intercession for vs.

PF

for the sick.

If thou shalt knoweledge
with thy mouth, that Jesus is
is y^e lorde, & shalt beleue w^t thy-
ne harte that god rayzed hym
by frō death, thou shalt be safe.

Whosoeuer beleueth on hym
shall not be ashamed.

The lorde is ryche vnto all
that cal on hym. So: whosoeuer
shall cal on the name of the Lor-
de shall be safe.

None of vs lyueth vnto hym
selfe, and noman dyeth vnto
hymselfe. If we lyue, we lyue
to be at the Lordes will. And yf
we dye, we dye at the Lordes
will. So: Christe therfore dyed &
rose agayne and reuyued, that
he myght be lorde both of death
and quycke.

Christe of godis made vnto vs
wyseðō, & also righteouisnes &

C is sancti-

Rom.10.
1 Cor.16.
1 Cor.16.

Esa.28.

Rom.10.
Joel.2.
Act.2.
Act.22.

Ro.14.

Act.2.
Pyn.24

1. Co.1.
Eph.1.
Jer.2.

Confortable consolacions
sanctifieng, and redēmption.

- Joan.6.
i. Cor.15
Esa.53
Ma.28
i. Cor.5
Esa.53.
Pse:13.
i. Cor.15.
i. Joā.5.
2. Cor.1.
Colo.1.
2. Cor.1
2. Cor.5.
Colo.2
Rom.3.
Colo.1.
i. Joā.4.
Gala.15
- By the Gospell we are saued.
Christe dyed for oure synnes,
was burried, and rose agayne
the thyrde daye.
As by Adam all dye euens so
by Christ whai albe made alyue.
Death where is thy stynge?
Hel where is thy victory?
God hath geuen vs victory,
thorough our Lorde Jesug Christe.
As ye haue your parte in af-
flictions, so shall ye be partakers
of consolation.
All the promises of God, in
Christe are yea and Amen.
God hath recōciled the world
to hym selfe by Jesus Christe, &
imputed not they synnes un-
to them.
Christe gaue hym selfe for
oure

for the sick.

pure synnes, to delyuer vs frō
this present euill worlde.

Man is not iustified by the de- Gal.2,
des of the lawe, but by the fa. th Phil.3.
of Iesus Christe. Rom.3.

Abrahām beleued god, and it Gal.3.
was ascribed vnto hym for righ-
teousnes.

That noman is iustified by
the lawe in the sighte of God is
evident. For the iuste shall lyue
by faith.

Christe hath delyuered vs frō
the curse of the lawe.

By Christe Iesus, we haue re- Eph.1.
dempcion thorough his bloude
euē the forgeueneso. synnes.

God whiche is ryche in mercy
thorough his great loue wher-
with he loued vs, euē when we
were dead bysynne, hath guy-
kened vs together in Christe.

C liij By

Confortable consolacions

Ephe. 5.

By Christe we are boide to
drawe nygh in the trust which
we haue by faith on hym.

Phil. 1.

Christe is to me ly. e, a death
is to me aduaantage.

Tolo. 2.

God hath rayled christe from
death, and hath quyckened vs

Rom. 5.

with hym when we were dead

Ephe. 2.

in synne, and hath forgiuen vs

Tollo. 1.

all oure trespasses , & hath put
out the hādwayting that was
against vs, in the lawe writē,
and that hathe he taken out of
the waye , and hath fastened
it to his crosse,

i. Ti. 1.

This is a true sayenge , and

Mat. 9.

by all meanes worthy to be re-
ceyued , that Christe Jesus ca-
me into y world to saue synners

Ioan. 3.

God will haue all men sauēd
and to come to the knowledge
of the trueth . for there is one

i. Tim. 2.

Joā. 17

Gala. 3.

God

for the siche.

God, and one mediatour, be-
twene God and man, whiche
is the man christe Jesus, which
gave hymselfe a ransome for
all men.

God sauued vs, not according
to our dedes, but accordaninge to
his owne purpose and grace,
whiche was geue vs thorough
Christe Jesu, whiche hath put
awaye death, & hath brought
lyfe and immortalite to light
thorough the Gospell. It is a
true sayenge, yf we be dead
w hym, we also shallyue with
hym. Yf we be pacient, we shal
also raigne with hym. Yf we
denye hym, he also shall denye
vs. Yf we beleue not, yet aby-
deth he faithfull. He can not
denye hym selfe.

Christe gave hym selfe for
C uis vs, tq.

Heb. 2.

2. Tim. 2.
Ephes. 4.
Tit. 3.

Rom. 6.
Rom. 8
Luc. 12.
Num. 23
Rom. 3.

Confortable consolacions.

Tit. 2.

Rom. 8 vs, to redeme vs from all vn-righteousnes.

Tit. 3.

Rom. 8.

i. Pe. i.

i. Co. i.

Hebr. 9.

i. Joāi.

Apoc. i

i. Pet. 2

Joan. 13.

Esa. 53.

Eccl. 34

Luc. 15.

i. Pe. 3.

Hebr. 9.

Rom.

i. Joāi. i.

Apoc. i.

p. 20. 29

3. Be. 8.

3. Be. 9.

Joan. 13

p. 20. 38.

Eccl. 7.

God not of the deades of righ teousnes whiche we wrought, but of his mercy sauued vs.

Ye are not redemeid with cor ruptible siluer and golde, but with the prectious bloude of chri stie as of a lambe undefyled, & without spotte.

Christe suffred for vs, and hisowne selfe bare oure synnes in his body on the tree, that we shold be delyuereid fro synne.

Christe hath ones sufferd for vs, the tuste for the vnuste, for to bryng vs to God.

If we saye that we haue no synne, we deceyue ourselues, & trueth is not in vs.

If we knowelde our synnes God is faithfull and iuste, to for-

for the sick.

forgive synnes.

Psa. 32.

The bloude of christe clenseth
vs from al vnrighteousnes.

If any man synne, yet we ha
ue an aduocate with þe father
Iesus Christe whiche is righ
teous, and it is that obtaineth
grace for oure synnes.

Beholde what great loue the
father hath shewed vs , that
we shoulde be called the sonnes
of God.

Christe was made lyke vnto
his brethren , that he myght
be mercifull , and a faithfull
hygh preste in thynges concer
ynge god for to purge the peo
plesynnes.

In the newe testamēt saith
the Lorde) I wil be merciful
ouer their vnrighteousnes , &
on their iniquities , and I will
no more

i. Joā. 2.

Hebi. 7.

Roma. 3.

Hebi. 2.

Phil. 2.

Hebi. 8.

Confessiōns.

no more remembre them.

Heb.11. Without faith it is vnypossi-
ble to please God.

Heb.12 Apoc.5. Despise not the chastenyngē
of the Lorde , neither fayne

P̄.20.3. whē thou arte rebuked of hym

For whome ȳ lorde loueth, hym
he chasteneth , yea , he schour
geth euery sonne that he recey-
ueth. What sonne is that who-
me the father chasteneth not?
If ye be not vnder correction,
then are ye bastardeS, and not
sonnes.

¶ The summe and content of
all the whole Gospel, brief
ly to be recypte vnto
the sicke vpon ȳ
instructioN a-
bove spe-
cified.

By

Confessions.

By the declaration of the Gospell ye do heare and knowe, and must also stedfastely beleue, that christe hath geuen his lyfe for the redempcion and remission of your synnes, and þ he diȝd, was buried, & rose agayne for your synnes sake, you shoulde not perishe, but haue euerlastinge lyfe and escape from death to lyfe, & be not condemned for euer, þ you by gracie, through his blouide without your workes and deserwynges shoulde be made iuste righteous and safe, that you shoulde haue an accesse to þ father by hym, þ you shoulde be þ sonne of god, & heire of the kynge dom of heauē. Briefly þ christ is your mediatour, helpersatisfactio, iustificatio, hope, confort lyfe

Confessions.

Iyfe sauour, and redemer & wil
not forsake you al, though all
creatures were agaynst you, in
this faith be ye founide, for it wil
preserue you for ever. Agaynst
this can neither synne, woulde
hell nor the Deuill preuaill any
thinge. For Christ hath ouerco-
me them all, and can yea also
wil deliuer you out of theyr ha-
des, and receyue you to this
mercy into the euerlastyng pa-
radysse, to whiche be honour &
praye for ever and ever. Amē.

A Confession to be sayde a- fore the sickie.

DAlmighty euerlastinge
God, me rafull heauenly
father, thou hast created
me after thyne owne image, &
endued me with abundaunce of
gystes

Confessions.

gyftes and goodes notwithstandinge.
I not consyderinge nor
regardynge this thy great be-
nefice , haue many wapes des-
pised and transgressed thy com-
maundementes all the dayes
of my lyfe, lyke an unreasona-
ble creature haue. I erred and
gone astraye, v̄ giftes whiche
thou hast geue me, haue I not
bestowed to thyne honour, and
the profite of my neighbour. I
haue vsed & practised me selfe
in syntine and iniquitie , and all
my dayes are past awaie with
greuous synnes. Wherfore I
am iustly damned, and shoulde
bere the, and flye from the as-
terrible iudge. But nowe o
heauenly father, I come unto
the, and call vpon the depthe
of thy mercy. I knoweledge &
confesse

Confessiouſ.

confesse my deadly infirmitie,
and open it before the. I haue
Luc. 17. synned agaynst heauen , and
before the , and I am not wor-
thy to be called thy sonne. Lord
be merciful vnto me a poore syn-
ner. And for eſt muche (o Lorde
Iesu Christ) as I can not satisfie
for my synnes, nor stande befo-
re thy father . I laye the vpon
the, take hym awaye , for thou
Eſa. 53. hast payd þ whiche we haue de-
I. Pe. 2. serued , & oure infirmitieſ hast
thou borne, and by thy ſtrypes
ar e we healed.

Another Confession.

IMiserable synner confesse
I opely , that I haue never
 loued God my maker and rede-
mer with al my herte, þ I haue
kept none of his godly comauin-
dementes , but resisted his will
many

Confessions.

many wayes, that also I haue
neuer truly shewed brotherly
loue towarde s my neighbour.
O mercifull Lorde God, hea-
venly father, my nature, my
conception, and the very begin-
nyng of my beynge is synne,
omptinge my thoughtes, wor-
des, dedes, & whole cōversatio
and lyfe. And euill tree am I
a of nature y childe of wrath.
In all that maye be named,
be it secrete, or opē do I know-
ledge me selfe guiltye, haunyng
herof repētaunce & displeasure
Therefore I crye and cal to the
my Lorde God, besechinge the
moost intierly, gracionly to
participate vnto me thy mercy,
whiche also accordinge to the
tenour of the Gospel, thou
haſt promised thorough thy
derely

Confessions.

derely beloved sonne jesus chri-
ste, o. the whiche I do nothing
doubte. O lorde thy wordes are
true, be it done come according
to thy wordes.

¶ Another confession.

Almighty God to the do I
openly knoweledge and
confesse my greuous syn-
nes, enormities, calamite, and
miserye, that never had suche
strange truste and confidence
in the, that I might haue for-
^{Mat.16}saken all thinges, taken my
crosse b̄pō me, and folowed the
and haue wholy geuen ouer
me selfe into thy good will. Nei-
ther can I alto saye with trueth
that at any tymē I haue loued
the with all my harte, with all
^{Mat.8.22.} my soule, a with all my stregth
but rather I haue prouoked y
to indig-

Confessions.

to indignation , done agaynt
the , neglected thy wordes and
benefices , & haue never truely
shewed faithfulness , helpe , fur-
the rounce , honor , and benvy-
ces , to my neighbour . For al þ
whiche thinges I am sorry from
the bottome of my hart , besee-
ching þ almighty Lorde God ,
heauely father , that thou wilst
not lette me sticke in the depth
of my synnes , but graciously de-
lyuer me from thē . Thorough
Jesus Christe our Lorde .

Another confession .

Almighty euerlasting mer-
cifull God and father , be-
holde in wickednes was I
begottē , and in synne hath my
mother conceyued me . To the
do I confess all my synnes and
trespasses . Thy woordes haue

D. **I** nos

Prayers.

I not beleued ; and from thy
waye haue I erred. Al my lyfe
is nothinge but transgression.
Remembre o Lorde thy mercy
and goodnes, whiche hath ben
fro the beginninge of þ world.
Remembre not the synnes of
my youth , and my transgressi-
ons. But remember me accor-
dinge to thy mercy for thy bou-
tyfulnes sake , and for thy na-
me s sake . Lorde be mercifull
vnto my trespassle whiche is
great.Amen.

A Prayer.

I thanke þ almighty God
I heauely father, that thou
hast made me a reasonable
creature, and hast geue me vn-
derstandinge of thy worde, and
also temporal sustenaunce, that
thou hast preferued me from
great

Prayers.

great daungers frō my youth
vntil this present houre, & hast
done more for me , than euer I
was worthy. And specially do
I thāke y for thy grace whiche
thou hast shewed vpon me and
vpon all faithfull Christians,
thorough Churche thy dere ly be-
loued sonne , that he gaue
hymselfe for my sake into ma-
ny tribulations , aduersities,
and moost haynous death , to
thintent that I might be con-
forted and relieved thorough
his faithfull assistance. Also I
thankē the heauenly fater,
that thou doest visite me with
this infirmtie , & hast not suffie-
red me to dye without y knowe
ledge of thy Gospel, which cōfor-
te & sweetenes I never knowe
before, & so far as muche as nere

W if of thy

Prayers.

of thy mere grace and goodnes
I do perceyue it, & knowe the
very trueth. I do thanke the
from the bottome of my harte,
besechinge the, þt will please
the tho shewe vneo my poore
soule in thisher extreme neces-
site thy helpe and conforte, and
to graunte vnto me pacience.
Amen.

A Prayer.

i. Cor. 5 **A**lmighty euerlasting god
Amercifull father, accepte
for all my synnes, the satis-
faction of thyne onely sonne Je-
sus Christe our Lorde. O Lorde
Psal. 6. let his passion profite me, de ly-
uer me from ali synnes. Chasti-
Psa 143 le not me in thy terrible furye,
Job. 4. and entre not with me into iud-
g. 15. 425 gement, geue me pacience in
Rom. 3. myne infirmitie, and suffering
and

Prayer.

¶ for sake me not for euer. Amē.

Prayer.

Laude honour and thākes
be vnto the moost merciful
Lorde Jesu Christe for thy
holy incarnation, for thy pay-
nes and bitter passio, thorough
the whiche I knowe that thou
arte my redemer and saviour,
and beleue that thou hast ouer
come synne, he lland the deuill,
so that they can not hurfe me,
to this do I onely trust, vpon
this do I buylde, vpon this sta-
deth all my hope in this trust
and confidence will I be foun-
de. Onely o lorde be propitious
and merciful vnto me, euē as
I accordinge to thy faithfull
promises do nothunge doubt,
O Lorde leauie me not in this
great distresse, but deliuer me

D is from

Prayers.

from euill. Amen.

Prayer.

Rom.6.

DLord Jesu Christ, al they
that are baptised in the,
are baptised in thy death
I am baptised in the , therfore
I am also baptised in thy death
wherfore I wil by the helpe of
the dye wylfully and willingly
trustinge that euen as I am
partaker of thy troubles and
afflictions . I shall also be par-
taker of thyne eternall glorie.

O Lorde Jesu Christe thou did-
dest praye vpon te Crosse . Fa-
ther forgeue them Thus o lord
do I with harte forgeue all the
that haue trespassed agaynst
me , þ thou mayst forgeue me
all my synnes . **O** Lord Jesu
Christe thou diddest crye vpon
the Crosse , my God , why hast
thou

Luc.23.

Mat.26

Prayer.

thou forsaken me . Lord forsa-
ke me not in myne extremitie,
and in the panges of death. O
Lord thou diddest saye vpon
the crosse. Father into thy han-
des I commende my spirite,
thus good Lord into thy han-
des I commende my poore soule
Amen.

Luce.25

¶ Whan the sick person is
joyfull and glad to
dye let hym saye
thus after
the.

Dorde Jesu Christe, I be-
seche thy mercy & good-
nes, þ thou wilt strenghten &
conducte my soule in the
great iourney whiche appro-
cheth vnto me . I beleue that
D ius thou

Prayers.

thou for my sake diddest dye &
ryse agayne, and that thou tho
rough thy mercy shalt forgeue
me all my synnes , & that thou
hast promised me euerlastinge
lyfe. Of this my beleue o Lorde
shalt thou be witnes with all
thyne electe . This shall also be
my last will,in this faith o Lord
to dye vpon thyne incompara-
ble mercy. And yf thorough pay-
ne and smarte , impacience , or
other temptation I shoulde or
woulde shrynke from this faith
o Lorde I beseeche the let me not
sickne in suche vnbeleue & blas-
phemye , but strengthen and
increase my faith , to thintent
that synne hell and the Dewill
maye not hurte me . For thou
art stronger and mightier tha
all they, to this do I stedfaſte-

ly

Prayers.

Iy truste, Lorde let my not be confounded. Amen.

Whan the sick person istēpted of the Devil, praye wþth hym.

Deauely father haue me mercy vpo thy creature, and succour me in these horribble assaultes and temptacions, delyuer my soule in these extreme necessities from þ hel hounds. Amen.

Psal.53

Whan the sick is vnpaciēt praye for hym.

DLorde Jesu Chylste, thou knowest that the fleshe is weake and impatient.

Ma.36

Neuertheles o Lorde, stryke, burne and plage me according to thy good will and pleasure. Onely I beseche the to graunte me pacience and mekenes.

Whan

Prayer.

¶ Whā the sicke falleth to
desperation praye for
hym.

Mat. 16 Lord Jesu chrisste augme
nte and increace my faith
and truste in the , that
I do not dispayre and double
in thy godly grace , and fal not
into the moost greuous synne
of vnbelineue . O Lorde preserue
Psal. 30 me from this. Let not thy gra-
ce and mercy promised in the
holie Gospell, be out of my hart.
Thou arte myne onely confor-
te and hope. Assiste me nowe in
this greuous affliction , let not
my poore soule come into the ha-
des of my terrible enemies , &
geue them no power ouer me.
But shewe vpon me thy boun-
tifull goodnes at this present
hour. for thou arte myne onely
Saviour

Prayers.

Saviour & redemer. Graunte
me o Lorde, that in the last hou-
re I maye stedfastely perseue-
re in a firme faith, & valiauntly
fighte agaynst Sathan, vntill
I haue ouercome hym, and go
into eternall reste and peace
thorough thyne ayde and assi-
stence. moost mercifull Lorde
Iesu Christe vnto the be prayse
and glorie with the father and
the holy Ghost for euer and e-
uer. Amen.

¶ Here after folowe many god-
ly sayenges and Prayers
take oute of the Psal-
mes of Dauid
to be vied
in the-
extreme necessitie
of death.

O lorde

Prayers out of

psal.6. O Lorde rebuke me not in
psa.38. thyne indignation: nei-
ther chasten me in thy
Jere.10 displeasure. Haue mercy vpon
me. O Lorde , for I am weake
mysoule also is soze troubled,
but Lorde howe longe.

Turne the o Lorde, and dely-
uer my soule:oh saue me for thy
mercyssake.

psal.7. O Lorde my God in the ha-
uie I put my criste:saue me fro
all them that persecute me and
delyuer me.

psal.9. Haue mercy vpon me o Lord
consydrie the trouble whiche I
suffre of them that hate me,
that hate me, thou that lyftest
me vp from the gates of death.

psal.22. O lorde thou arte he that to-
psa.70 ke me oute of my mothers wo-
be, thou walt my hope, whan
I han

the Psalmes.

I hanged yet vpon my mothers
brestes.

O go not from me then, for
trouble is harde at hande, and
here is none to helpe me.

I am poured out lyke water psa.22.
all my bones are oute of wynte Josue.7
my harte in the middest of my
body is euelyke meltyng ware. 2. Be.14

My strength is dryed vp lyke
a potshard, my tunge cleaueth
to my gommes, but be not thou
farre from me, o Lorde, thou
arte my succour, hasthe the to
helpe me.

Tarpe not longe o Lorde, for
I am very faynte.

Quycken my soule, o Lorde, psa.23.
and bryng me for in the waye
of rightheousnes, for thy names
sake.

Unto the (o Lorde) I lifte vp
my soule

Prayers out of

psal.2, my soule , my God I trust in
Rom.9. the: Oh let me not be confun-
Esa.18. ded, lest myne enemis trium-
psal.30 phe ouer me . For all they that
hope in the shall not be asha-
med.

Thou arte the God of my sal
psa.24 uation. Call to remembraunce
thy tender mercyes , and thy
louinge kyndeneses , whiche
haue ben euer of olde.

Remember not the synnes
and offences of my youth , but
according unto thy mercy thy-
selfe vpon me (o Lorde) for thy
goodnes.

psal.25. For thy names sake o Lorde
Esa.43. be mercifull vnto my synne, for
it is great.

Turne the vnto me and ha-
psal.25. ue mercy vpon me, for I am de-
solat and in misery.

The

the Psalms.

The sorowes of my hart are
greate. O brynge me out of
my troubles.

Loke vpon myne aduersitie
and myserie, and forgeue me al
my synnes.

O kepe my soule, and delyuer
me, let me not be confounded
for I haue put my truste in
the.

The Lord is my lyght, and
my saluation : whome then Psal.23.
Psa.43.
shoulde I feare?

The Lord is the strength of
my lyfe, for whome then would
I be afrayed?

Though and hoolte of men
were layed agaynst me, yet
shall not my harte be afrayed:
and though there rose vp war-
re agaynst me, yet will I put
my truste in hym.

O hyde

Prayers out of

O hyde not thou thy face fro
me, cast not thy seruaunt of in
displeasure.

Thou arte my succour, leauie
me not, nother forsake me o
God my sauour.

The Lorde is my strength &
Psa. 27. my shylde: my harte hopeth in
hym.

Psa. 30. In the o Lorde is my trust: let
Psa. 24. me never be put to confusion.

Psa. 70. Bowe downe thyne eare to
me, make hast to delyuer me.

Thou arte my strong holde,
and my castel. O be thou my
gypde, and leade me for thy na
messake.

Luc. 23. Into thy handes I commēd
my sprite, delyuer me o Lorde
God of truthe.

O Lordze consydre my trou
ble, and knowe my soule in ad
uersitie.

to the psalmes.

My hope is in the o Lorde,
thou arte my God.

Shewe me the light of thy
countenaunce, helpe me for mer-
cyes sake.

Let me not be confounded (o
Lorde) for I call vpon the.

Thou arte my defence, in the
trouble þ is come aboute me.
O compasse thou me aboute al-
so with the ioye of deliueraunce.

psa. 34

Stryue thou with thē (o lord)
þ stryue with my , fighte thou
agaynst them þ fighte agaynst
me, and stande vp to helpe me.

psa.34.

Awake Lorde and stande vp:
auenge thou my cause, my god
and my Lorde.

psa.34.

Thou arte my helper and re-
demer, make no longe taryeng psa.40
o my God.

Aryse o Lorde, helpe me, and

E dely- psa.43.

Prayers out of
deluer me for thy mercyes sake.

Psal. 51

Hau mercy vpon me (o Lord)
after thy goodnes , and accord-
inge vnto thy great mercyes
do awa ye my offences.

For I knoweledge my fantes
& my synne is euer before me.

Aga ynst the onely haue
synned & done euil in thy sight.

Cast me not awa ye from thy
presence.

Psa. 54

Heare my prayer (o Lorde) &
hyde not thy selfe frō my peti-
cion. Take heede vnto me , and
heare me , & preserue my soule.

Fearfullesse and trembyng
are come vpon me ; & an horrible
drede hath ouerwhelmed me.

Psal. 56
Mat. 23

Be mercifull vnto me (o God)
be mercifull vnto me , for my
soule trusteth in the and vnder
the

the Psalms.

the shadow of thy wenges shal
be my refuge.

Heare my cryinge (o God)
geue heede vnto my prayer. For
thou arte my hope , a stronge
tower for me agaynst the en-
emy.

Take me out of the myre that
I synke not.

Heare me (o Lorde) and tur-
ne the vnto me , accordaninge vn-
to thy great mercy .

I am poore and in myser y ;
hayste the God for to helpe me.
For thou arte my helpe , my re-
deemer and my God , oh make
no longe taryenge .

In the (o Lorde) is my trust ,
let me never be put to confu-
sion . For thou arte the thinge
that I longe for , thou arte my
hope euen from my youth .

E ij Forsake

psa.61.

psal.69

psa.70

psal.72

psal.70

psal.75

Prayers out of

Psa. 71. Forsake me not, o Lorde, whā
my strēghth fayleth me. For my-
ne enemys that laye wayte for
my soule take their counsell to-
gether.

Conot farre frō me, o God,
my god haste the to heipe me.

Psa. 79. Esa. 64. O remembre not myne iniqui-
ties, but haue mercy vpon me
and that soone.

Help me o Lorde my Sau-
our for the glory of thy name o
delyuer me, and forgeue me my
synnes for thy names sake.

Psa. 56. Exo. 34. Joel. 2. Psa. 102. Ps. 144.
Conforte the soule of thy ser-
uaunt. For thou arte Lord good
and gracious, a of great mercy
vnto all them that call vpon y.

In the tyme of trouble I call
vpon the, turne vnto me, haue
mercy vpon me geue thy strēghth
vnto thy seruaunt.

Thou

the Psalms.

Thou (o Lorde God) arte full
of compassion, and mercy, lon- psa.86.
gesufferinge, great in goodness psa.102
and trueth. q.144.

The snares of death compas- psal.116
sed me rounde aboute, the pay- 1.Kie.23.
nes of hell gate hold vpon me. psa.17.
I founide trouble & heauines. .
O Lorde delyuer my soule.

Thy mercy (o Lorde) endur- psa.138
reth for euer: despysse not the
worke of thy ne owne handes. Job.14.

Entre not ir to iudgement w
thy seruaunt o Lorde, for in thy
sight shall no man lyvinge be
iustified. psa.143
Job.4. Job.15.
Job.25.

Brynge my soule out of trou- psa.143
ble for I am thy seruaunt.

Prayer.

BMy god, my Lorde, and psal.2.
father, nowe shewe vnto psa.28.
my poore soule, that shewe 32.53.46

E m maye 61.144.
95.

Prayer.

maye perceyue, that thou arte
my stronge rocke, castel, shylde
tower, defence, hope, succour,
refuge defender and goodness,
¶ I in this great trouble for my
ne enemis thorough thy godly
grace helpe & assitēce maye be
preserued. Lord in ¶ I put my
trust, let me not be put to cōfu-
sion, Into thy handes I com-
mende my spirite, deliuer me
Lord God of truth. Amen.

Prayer.

Dfather receyue ¶ thyng
Agayne, whch thou hast
created. O sonne re-
ceyue the thinge whiche thou
haste gouerned: O holy ghost
fetchē the thinge whiche thou
so bountifullly hast preserued.
Thie persons & one very God,
I beseche you remēbre not my-
ne offens

Prayer.

ne offence for euer. For I crye
Lord God father mercy. Lorde
God sonne mercy. Lorde God
holie Ghost mercy. Amen.

MWhan thou departest
from the sicke saye
vnto hym.

Se your trouble and neces-
site call vnto the Lorde , &
crye vnto your God , and
he will heare your voyce and
your crynge commeth before
hym in his eares . And God
whiche called you vnto his eter-
nall glori by Christe Jesus,
shall his owne selfe after you
haue suffered a lyttell affliction
make you perfect shall set-
tle, strength stablyshe and sauue
you. To hym be glori and do-
minion for euer and euer.

A M E R.

psal.18
psa.80

ipr.50

Dere

Other exhortacions

Here after folowe certayne sayenges taken out of the scripture to be sayde of the sick wholy geuyng hymselfe ouer unto God.

Lorde thou arte the porcion of myne inheritance , and of my chalice, thou arte he that shall restore vnto me myne herytage.

Tob. 3. It is better for me to dye, then to lyue.

Lord helpe me , or elles I must perishe.

**Mat. 8.
Mar. 10** Jesu thou sonne of Dauid, haue mercy vpon me. Lord haue mercy vpon me . Thou sonne of Dauid helpe me.

Mat. 14 Saine me o Lord.

Lord be mercifull vnto me a synner.

Luc. 23. Lord remembre me when thou

for the sicke.

thou comest into thy kyngedō.

Lorde not as I will , but as thou wilte.

Father into thy handes I
commende my spirite . Amen. Ma. 27
¶ Another confortable exhortacion for suche as are sickle
and diseased.

DEare brethre and systern
Paule sayth to þ Romaþ. Ro. 14.
ne sin the. xiiij. Whether
we lyue or dye , we are the Lor-
des. And we must all dye ones.
As Paule saþt to the Hebrew-
es in the ix. chapter , and .ii. Heb. 9.
Regum. xiiij. We dye all , and .ii. He. 14.
we retourne to the earth : lyke
as the water whiche commeth
not agayne . But as longe as
we lyue we are but pylgrymes
wanderynge in a straunge lan-
de from the lorde . Paule saith
.ii. Cor

Other exhortacions

Catin., ss. Cor. v. That we haue here no mansion or home , but our home is in heauen aboue with oure father , vnto the whiche we can not come but onely through death , whiche to the faithfull is but a slepe as Christ

Mat.1. saith Mar.1. Joan. xi. i. Corin.
Joan.ii. xv. i. Thessaloniken. iii. Luce
i. Cor. 5
i. The. 4
viii. Matthei. ix. and ii. Reg.
Luce. 8. viii. and. ii. Regum. ii. through
Mat.9. out all the scripture . for
2. Re. 7.
1. Reg. 2 Christe by his death hath spoy-
led death of his power and
strength , so that death can
haue no more suche dominion

Ose.14 ouer the faithfull ; as Osee
xviii. O death I will be thy
death . O Hell I wil be thy
bitte , and I wil delynier them
from death , so that it is no
more death vnto the faithfull

but

for the sicke,

but a passinge by , and a desp-
rous remouynge through the
whiche we remoue from death
into the lyfe euerlastinge as

Christe saythe Joannis . v .

Verely verely I saye vnto Joan.5.

you he that heareth my woz-
des, and beleueth on hym that
sent me , hath euerlastinge
lyfe , and shall not come into
damnacion , but is escaped
from death vnto lyfe . And

Joannis . xj . Whosoeuer ly- Joan.6.

ueth and beleueth on me shall
neuer dye . And Joannis

xvij . If a man kepe my say- Joan.8.

enges , he shall neuer se death .

Beholde here the euerla-
stinge trueth whiche can not

lyfe sweareth by her selfe .

Who shoulde yet feare death ?

Who shoulde not crepe with

Paide

Other exhortacions

Bom.7. Paule . Bom. viij. O wretched
man that I am, who shall deli-
uer me frō this body of death.
phlip.1 And philip.1. Christe is to me
lyfe, and death is to me adua-
tage. Dauid lamented and soro-
wed that the shoulde yet re-
mayne here, sa yenge in the. cir.
psa.109 Psalme . Wo is me that my
baniſhement endureth so lon-
ge. Yea, who shoulde not longe
after death , considerynge fyft
where he is here ; namely in þ
3 valley of teares , myserye and
darkenes. Where as a malsyn-
neth the longer the more ; in a
straunge lande where in we be
captiue , and lye in myserable
captiuite euen because of the
Originalsynne. For Paul saith
philip.3 phil.iiij. Dure conuersation is
in heauen. Who wolde haue
any

for the sick.

any lust to continue here, conser-
deringe secondarely, what is
here? Pea, I praye you what is
here, that myghte drawe and
prouoke vs to continue here?
What is al the pleasure, loue,
ioye and myrth of this woldē
but a smoke or vapour whiche
soone vanysseth awaie? as it
is contayned Iacobi.iii.ij. What
thinge is your lyfe? It is enen
vapour wher apeareth for a lyt-
tel tyme, and then vanysseth a-
waye. What haue you of al the
tyme whiche you haue lyued?
What shoulde it auayle you, al-
though ye had hath all the sub-
staunce and pleasures of the
woldē? and what shall it hym-
der you nowe, yf ye had susse-
red all the trouble, pouertie, 3.
and contempt of the woldē?

Therefore

Jaco. 4.

Other exhortacions

Job.14. Therfore saith Job. xiiij. The man whiche is borne of a woman, lyvinge a very shorte whyle, is replenyshed with muche calamitie, he cometh vp lyke a flour, and is destroyed. & wethereth, and flyeth lyke a shadowe.

**Esa.40.
i.Pet.1.1.** All flesh is as grasse, and all the glory of man is as the flour of grasse. The grasse withereth, and the floure falleth awaie. And although ye be in greate payne and affliction, ye maye not be faynte harted for it is written. Rom. vij. I suppose that the afflictions of this lyfe, are not worthy of the glory whiche shal be shewed vpon vs. Although the paynes and afflictions are here farre vnlyke the rewarde of euerlasting lyfe.

Rom.8.

for the sick.

lyfe is farre vnlyke also. Ioan.
xviiij. In my fathers house are ^{Ioan.4} many mansions. Who shoulde
not desyre death w^t al his hart,
consyderinge thyrdely , whe-
ther he shal go thorough death
namely home to his owne fa-
ther, where as he shall se hym,
euuen as he is , as Paule saith.

i. co. xij. Nowe wese in a glasse, ^{i. Cor.13}
euuen in a darkespeakyng: but
then shall we se face to face,
whiche is the perfecte ioye and
the lyfe euerlastinge , that is,
to knowe and to cōfesse the one-
ly the very and true God , and
whome thou haste sent Iesus
Christe, whiche ioye þ eye hath
not sene, nor the eare hath not
hearde , as it is contayned.
Esa. xlviij. q. i. Co. ij. For a thou-
sande yeres in thy pxelence is
^{Esa.64}
^{i. Cor.2.}
lyke

Other exhortacions

psal. 79 I^ethe yesterdaye whiche is past,
psal. 83 as David saith psal. lxxix. &
lxixij. Better is one daye in
thy house thā a thousand yeres
in this world. So there shall be
nothīg, but ioye & glōrye which
shal endure for euer, which shal
washe awaye al the teares of
his children, & there shall be no
wepinge, nor laughinge, nor
Avoc. 7 smarte. Apoca. viij. and .xxij.
E. 22, and Esa. xxv. it appeareth that
Esa. 25. there shall be no more death,
but lyfe and ioye, without te-
diousnes, and sorowe. There
shall the Lorde hym selfe mini-
ster at the table. Lu. xij. which
shall saye and bidde as it is con-
tayned Cantic. v. Nowe eate &
bedronken my derely beloued.
Who shoulde not honger and
thurst after this, & saye with
Luce. 12. David

for the sick.

David. Psal. xli. Lyke as the
harte thy steth after the foun-
tayne of water, euen so thur-
steth my soule vnto the o God,
my soule hath thursted after
the o God the lyving fountayn
whan shall I come and apeare
before the face of my God? My
teares were vnto me breade
night and daye, whan it was
saide vnto me dayly, where is
thy God? But then shall we be
made dronken (as it is contay-
ned. Psal. xxxv.) of the frutefull
pletie of his house, and he shall
fede them with the ryuer of his
welth. Soz with hym is the foun-
tayne of lyfe: and in his light,
shall they se light, and saye as
it is contayned Psalm. lxxij. Psal. 83.
Lord of powers howe pleasant
are thy dwellinges, my soule

H Justeth

Other exhortacions

Iusteth afterthem, fainteth he
re in thy hande, that is here in
this congregacion. Howe tell
me, do ye not desyre to be with
this louinge father, where as
ye shall be in perpetuall ioye?
I trust yes, but ye maye thin-
ke, howe shall I come thither?
I am synfull, and haue not de-
seru'd it. But what is he, that
maye deserue it? For the euerla-

Luce. xviij. stinge truethsayth. Luce. xvij.
When ye haue done all those
thinges whiche are commaun-
ded you, saye, we are vnyprofita-
ble seruauntes. We haue done
no more but that whiche was
our duetie for to do. What shall
we do then? We shal thinke be-
fore God almighty iudginge
our selues on this wyse. O lord
vñ I had accordaninge to my de-
seruing

for the sickle.

seruynge, I shoulde be damned
perpetually. But nowe thou
hast left me thy godly worde by
the whiche I am conforted kno-
winge that thou arte become
man for me wretched synner,
and hast suffered moost cruell
death for our synnes. Paule
i.Timo.i. This is a true sayeng
and by all meanes worthy to
be receyued. That Christ came
into this world to sauue sinners.

Item.i. Timo.ij. He will haue
all men sauied, and to come vn-
to the knowledgē of þē trueth.
There is one god, and one me-
diator betwene God and man
whiche is þē man Christ Iesus,
which gaue hym selfe a rauison-
ne for al me. Agayn Paul Ti.ij. Tit.2.
Which gaue hym for vs, to re-
demē vs frō al vnrightheousnes

A. if And

Other exhortacions .

Rom.8. And Paule Roma. viij. Which spared not his owne sonne, but gaue hym for vs all , and he is oure aduocate , who shoulde thā be able to separate vs from his loue. Item Ioan.iii. God so lo-
Joan. 3. ued the world, that he hath ge-
uen his onely sonne, that none
that beleue in hym, shoulde pe-
rishe : but shoulde haue euerla-
1.Cor.15 stinge lyfe. Item Paule.i. Cor.
xv. First of al I delyuered vnto
you that whiche I receyued:
howe that Christe dyed for oure
synnes , agreynge to þ scriptu-
res . If ye knoweledge your
selfe to be the moost synful crea-
ture lyuinge , because that ye
never lyued as ye ought to ha-
ue done , then is there good re-
medy for you. If ye beleue that
christe dyed not for þ righteous
but

for the sicke.

but for synners, as he witnesseth. Lu. v. Marc. ii. Matth. ix.
I came not to cal þ righteous but synners to repentaunce.
And Luc. ix. The sonne of man is not come to destroye mennes lyues, but to sauе thē. For it is he that forȝeueth vs al our synnes, as we haue Esa. lxiii. I am he that put awaye your synnes euēn for myne owne sake. Item Jeremie. xxxi. Paule Heb. viii. They shall all knowe me from the leſt vnto the moost of them saith the Lord. For I will be merciful to their vnrighþeousnes, & on their synnes and on their iniquities. Therefore doth almighty God cal vs vntohym sayenge. Matth. xi. Come vnto me al ye that labour and are laden and I will ease you. Item

¶ in Eſai.

Luce. 5.
Mat. 9.
Mat. 2.

Luc. 9.

Eſai. 63

Jere. 13.
Heb. 8.

Mat. 11.

Other exhortaciong

Esa. 45

Esa. xlvi. Turne your selues vnto me and ye shal besaued, for I am he alone, and no man elles.

Jere. iii.

Item Jere. iii. Yehauie synned with many louers, nevertheles tourne vnto me, saith the Lord and I will receyue you, for with a perpetuall loue haue I loued you, therfore haue I drawen you vnto me, hauinge mercy on your feare not, for I haue redēmed you. Esa. xiiij.

Esa. 14

Beleue that Christe descended into this valleye of teares, for to take vpon hym the synnes of the worlde. for he is the lambe of God whiche taketh awaye þ synnes of the worlde. Ioan. i. Ye neede not to be faynte harted although ye knoweledge, & cofesse your synnes to be great Marke the wordes which God hym

Ioan. i.

for the sick.

hym selfe speaketh by the p̄. 10. Eze. 18.
phete Ezech. xviii. If the syn-
ner repente his synnes whiche
he hath committed, and from
henceforth kepe my commaun-
dementes, and perfourme the
righteousnes , he shall lyue,
not dye, and his iniquitie which
he hath done wil I never remē-
bre. Isa. xxxvii. The iniquitie of Isa. 33.
þ synner shall not hynder hym
at what tyme he tourneth hym
selfe from his iniquitie. Saith
not Dawid psal. xxxi. I haue psal. 31.
purposed and intēded to confess
myne iniquitie unto þ Lorde , &
thou hast forgottē þ impiete of
my synne . Consyder the sonne
which was lost. Lu. xv. Consider
þ publicā. Lu. xviii. Also Lu. xv
the lost shepe, saithe the Lorde,
þ the Angells shall haue more

If iij. ioye

Othererhortacions
soye ouerit, than ouer nynties
nyne iuste personnes, whiche
nede no repentaunce . If ye
knoweledge and confesse your
selues to be one of those igni-
ners, than hath Christe taken
your synnes vpon hym, and
hath hym selfe satisfye d for the .
For we can not satisfye for oure
synnes, yf we coulde satisfye,
then had Christe dyedin vayne
Rom.3. and than shoulde there be no
grace. For **Rom.iii.** it is wittē.
By the dedes of the lawe shall
no flesche be iustified in þ sight
Rom.ii of God. For elles there were no
grace. **Rom.xi.** We are also all
synfull creatures as apeareth.
Psal.13. **Psal.riij.lis.** They are all gone
oute of the waye. They are all
made unprofitable . And **Psa-**
Psal.15 **Rom.ii** **rb.** They are allyers. **Rom.xi.**

for the sick.

I haue synned and haue nede
of the grace of God. And i. Io.
an.i. If we saye that we haue
nosynne, we deceave ourselues
¶ þ trueth is not in vs. But yf
any mansynne, yet we haue an
aduocate with the father Je-
sus Christe which is righteous ^{i. Jo. 2.}
and he is it that obtained gra-
ce, for oure synnes, not for oure
synnes onely, but also for the
synnes of al the worlde. For he
hath delyuered vs from the
power of darkenes, and hath
translated vs in to the kynge-
dome of his deare sonne. And
as it hath bensayde Matth. xi.
and Jere. iiij. that almighty
God doth call vs to come unto
þm thorough faith, why shall
we þa be fainte harted? Shal
we not beleue his wonde that
suffered

Other exhortacions

suffred death for sinners. Ther-
fore let vs stedfastly beleue,
then are we the sonnes and
doughters of God . Galat. iiiij.

Gal. 4.

We are all the children of God
thorough the faith, whiche we
haue in Christe Iesus . Ioan.
nis . i. As many as beleue in
his name to them he hath givē
power to be the sonnes of God.
If then ye be the sonne of god,
ye must remayne in the house
of your father for euer . Ioan.

Joan. 8. nis. viij. Then ye can never be
alienated fro hym as he sayth

Joan. 6. Joannis. vi. he doth not rejec-
te the þ come vnto hym. And. x.

Joan. 10. Roman cā take them out of my
hande, neither synne nor deuell

how greuously soever they ha-
ue synned or erred , as it is eu-
det by David & Peter , & as he

v. c. is

for the sicke.

I goure father. Deut. xxix. Is. 38. Den. 23
not he your father, that hath
possessed, created, & made you
then he chasteneth his sonne,
(yf he do offend) with hys father.
ly rodde, but his mercy taketh
he not frō hym. As David saith
Psal. xxxvi. and Esa. lxxij. For a psal. 50
lyttel wyle I haue forsake you, Esa. 54.
and in great mercifulnes wil I
gather you agayne. In þe twinc
helynge of an eye in my furye
I haue a lyttel hydde me face
frō you, & wā an euerlasting mer-
cy haue I pitied you, for wā a per-
petual loue haue I loued you,
therfor haue I drawē you to me
having cōpassiōn vpon you, euē as
he doth now chaste & visite you
wthis sicknes & infirmitie which
is a sure tokē þe be þonne of
God, as it written Apoca. vii.
As ma-

Other exhortacions

As many as I loue I rebuke
Heb. 12. and chasten. And also *Heb. xii.*

And for as muche as ye are his
sonne he must needes be youre
father, therfore hath he com-
maunded you to saye. Dure fa-
ther which arte in heauen. If
ye beleue then that he is your
father, he must also continue
your father still. If he be your
father in dede, than wil he not
hadle or entre ate you froward-
ly, but as fatherly and graci-
ously, as noman can expresse.
And although you are not wort-
thy of it, nor haue deserued it
yet Christe hath deserued it for
you. Whan he spared not hym
selfe, but gaue hymself to death
Rom. 9. for you. *Rom. ix.* To thintent
that he might spare you. And
2 Co. 5.11. Cor. v. he hath made hym to
be

for the sick.

be synne for vs , whiche knewe
no synne, that we by his mea-
nes shoulde be that righteous-
nes which before god is allowed
And Rom. v. We are deliue- Rom. v.
red by the death of his sonne:
& because we shoulde not doute
of this he hath made vs ma-
ny goodly and fayre promises,
as it is wittē, Ioan. iiij. Als Mo Mo. xi.
ses lyft vp the brasen serpent in Ioan. 3.
wildernes, euensomust the son and. xj.
ne of man be lyfte vp , that no-
ne þ beleueth in hym peryshe,
but haue eternall lyfe . God so
ioued the worlde, that he hath
geuen his onely sonne, that no-
ne that beleue in hym , shoulde
peryshe , but shoulde haue euer-
lastinge lyfe . And of all that is
saide before, what can ye desyre sick
more, then that ye maye not pe-
rysthe

Of the resurrection.

ryfhe, nor be dāned, and thac
ye maye be sure of euerlastinge
lyfe thorough Chiste? Itē Jo.

Joan. 6 an. vi. He that beleueth on me
Joan. 8. shall never chirke. Joan. viii.

Excepte ye beleue in me, ye shal
dye in your synnes. And Ioa.

Joan. 3. iii. God sent not his sonne into
the world, to condene the world
but that the worlde iborough
hym myght be saued. He that

beleueth on hym, shal not be cō
demned. For he was geue ther
fore, yf then he shoulde condem
ne the faulſt, he must fyſt
condemne hymſelue, for he stan
deth for vs, shoulde he then ge
ne that vnto the deial which is
his owne, accordanſe to al that
which is afore reherſed? Ther
fore dereſt beloued Bretheren
and Syſtern be ye conforſted in
the

for the sickē.

the lord whiche suffered for your
sake, and payed your raunsone
and be not alrayed to dye, for þ
iudge hym selfe shall be your ad
uocate, and he hym selfe is the
atonement maker for your syn
nes, as it is written. i. Ioan. ii.

My lyttel childre these thinges
wite I vnto you, that ye synne
not, but yf any mansynne, yet
we haue an aduocate with the
father, Iesus Christe, the righ
teous, and he it is that obtay
neth grace for ouresynnes. He
is the blessed seede, which trea
deth dounie, & breaketh þ headē

of the Dewi. Gen. iii. Tho

whome be praysle &

honour for euer

& euer. Amē.

¶ Of the deade & the resurrec
tion. i. Thessalo. iii.

I would

Of the resurrection.

Iwoulde not brethren ha-
lches.4 **T**ue you ignorant, concer-
nynge them which are fal-
len a lepe that ye sorrow not as
other do whiche haue no hope.

Sep. 2. **F**or yf we beleue þ Jesus dyed
and rose agayne: euē so them
alſe whiche sleape by Jesus wil
God bryng agayne with hym
And this ſaye we vnto you in þ
word of þ Lorde, that we whiche
lyue, and are remayning in the
Ma. 24
Joan.6. commynge of the Lorde, ſhall
Actu .1. not come yerre they whiche ſle
a. thes.2 pe. **F**or the Lorde hym ſelſe ſhal
descende from heauen, with a
þowte, and the voyce of the ar-
chaungel and trompe of God.
And the dead in Christe ſhal ar-
yſe fyſt, then ſhall we whiche
lyue, and remayne be caught
up with the alſo in the cloudes

¶ Of the extreme iudgement.

mete the Lord in the ayre. And so shal we euer be with the lord.
Wherfore conforte your selvys one another with these wordes.

¶ Of the extreme iudgement.

Matth. xxv. c.

¶ Then the scinne of man co-
mest in his glorie, and all
the holy aügels w. th hym
then shall he sitte vpo the seate
of his glorye, and before hym
shall be gathered all nations.
And he shall separate them one
from another, as a sheperde
diuideth the shepe fro the goa-
tes. And he shall sette the shepe
on his right hande, & the goa-
tes on the lyfte. Then shall the
kynges saye to the on his right
hande: Come ye blessed chyldren
of my fathir, inherite ye þ kyng-
gedome, prepared for you from

Mat. 25,

Ma. 20

Eze. 34

G the

Gla.52.
Esec.18

2. Ti.1.
Eccle.7

Of the extreme iudgement.
the begynnyng of the worlde.
For I was an hūgred, and ye
gaue me meate. I thursted, &
ye gaue me drynke. I was har-
bourlesse, and ye lodged me.
I was naked, & ye cloteth me.
I was sickle, and ye visited me.
I was in pryson, & ye came vnto me. Then shal the righteous
answere hym sayēge. Master
whē sawe we the an hūgred, &
fedde the, or a thurst, and ga-
ue the drynke? Whē sawe we y^e
harbourlesse, & lodged y^e? or na-
ked, & cloteth the? O whē sawe
we the sickle, or in pryson, & come
vnto y^e? And the kynge shal au-
swere, and saye vnto them. We
rely I saye vnto you, in as mu-
che as ye haue done it vnto one
of y^e least of these my bretheren
ye haue done it vnto me.

Then

Of the extreme iudgemente.

Then shall the kyng saye
vnto them that shall be on his
lyfte hande. Departe from me
ye cursed, into euerlastinge fy-
re, whiche is prepared for the
Devill an his aungels. So I
was an hingred, and ye gaue
me no meate. I thursted, & ye
gaue me no drynke. I was har-
bourlesse, and ye lodged me not.
I was naked and ye cloteth me
not. I was sycke and in pryson,
and ye visited me not. Then shal
they also auiswere hym sayeng.
Master, whē sawe we ȳ an hu-
gred or a thurst, or harbourlesse
or naked, or sicke, or in pryson, &
did not ministre vnto ȳ? Then
shal he auiswere the, & saye. We
rely I saye vnto you, in as mu-
che as ye did it not to one of the
leest of these, ye did it not to me.

G if And

psal.6.
luc. 13.
mat. 2.
isa. 30.
dan. 7.
apo. 19.
apo. 20.

sach. 2.
jere. 30.
pro. 14.

Of the extreme iudgement.

Pro. 17. And those shall go into euer-
Joau. 5. lastinge payne. And the
righteous into lyfe
eternall.

Two sermons

of doctor Martyn Luther to be
made at the buriall of a
dead corps.

The fyrt Sermon , howe
the Christians shall conforde thē
selues, concernynge the
Death of their
frendes.



The holy Apostle Paul
le wryting to the Ro
maynes , in the. xv.
Chapiter sayeth, that
the holy Scripture is geue
our erudicion and learnynge.
That thorough patience and
conforde of the Scriptures we
might haue hope. Forasmuche
therfoore as nature byndeth &
G iff enforceth

Duly
Gods
worde
geuet y
tene co
forte.

The Christians shal enforce thys to mourne, lament, and to be sorry for the departure of oure dere lybeloued frēdes. We ought in this case to staye our selues by þy holy scriptures, and therin to seke a sure and righte confort agaynst the same affliction and heauynes. For though we seke neuer so many wayes of confort besydes þy scriptures, yet shal we fynde no stedfast, confort whiche shalbe able to satisfie our mynde, & truely to resiste aduersitie, but onely þy holyscripture can do this. For it is the Boke of the holy Ghost, whiche is þy onely, & true master þy chaunge oure hertes, & put in the steade of sorowe and heauynes, consolacion and ioye.

Therefore we wil at this time take in hande the hystory of the wedo-

conforste them selues.

wedowes sonne. Whome the
Lorde Jesus Christe raysed vp
agayne from death. And decla-
re besydes this confortable dede,
testimoniys of the holy scriptu-
re, to thincent we maye learne
to confort our selues a right, not
onely in this case, whan we lose
oure welbeloued, good & faith-
full frendes. But also whā our
tyme shall come, to departe out
of this world, þ we maye knowe
what, as the we shal hope & loke
for. Whiche hystory describeth
s. Lu. i þ viii. cha. s sondeth thus
IT fortuned, þ Jesus went
into a citie called Naim, &
many of his disciplegwent
with hym, and muche people.
Wher he came nye to the gate
of the citye, behold there was a
dead man caried out, whiche
G iij was

The Christians shal
was te onely sonne of his mo-
ther, and she was a wydowe, &
muche people of the citie was
with her. And whan the Lorde
sawe her, he had compassion on
her, and sayde vnto her: wepe
not. And he went and touched
the coffyn, and they that bare
hym stode stil, & he sayde: Yong
man, I saye vnto the aryse.
And the dead sate vp and be-
ganne to speake. And he dely-
uered hym to his mother. And
there came a feare on them al.
And they glorified god sayenge
a great prophete is rysenn a-
monge vs, and God hath visi-
ted his people.

Nature
is trou-
bled and
mour-

This is a very counfortable
hystance, in the whiche is very
goodly paynted out before oure
eyes

conforſte themſelues.

eyes, bothe what we are wōke ~~weth~~ for
to do aboute the deade , and þe dead.
also what Chylde our Lord
will do.

Experience doth teache vs,
that whensoeuer any beloued
person or frende of oures is ta-
ken from vs by death. We can
do none other , then this we-
dowe doth, that is to saye, wepe
and mayle. For we thynke , euē
as he doth , we haue lost ſuche
a man, he is gone, and we muſt
from henceforth lacke his pre-
ſence and amitie. This is oure
nature and kynde, as we maye
ſe by our ſelues , and by other.
Better than this can we not
knowe by our ſelues , noȝ of our
ſelues.

But what doth fyſt the hy- But the
ſtoppe, and then the Scripture word of
and godcē.

The Christians hat

forteth & the word of god throughout
þ they teache vs. These thoughtes of
mally- this wedowe , are they true in
we a. dede? Itē, hath she a cause in-
ganye. dede, to be so hartely sorry , & so
sore vexed in her mynde , as
though she had utterly lost her
sonne: for here cometh our lord
Jesus Christe , & conforteth her,
but not as we were wont to con-
forte one another in suche a di-
stresse & heauines , & to make o-
ther heauy w̄ vs, he hath com-
passion on her. But her weeping
pleaseth not hym, for he is myn-
ded to helpe her , wherfore he
sayeth vnto her þ she hould not
wepe, & goeth & touched þ cos-
fyne, sayēge: Yonge mā I saye
vnto þ, aryse , & incōtinētly the
dead late vp, & spake: & he dely-
uered hym vnto his mother.

Here

conforde them selues.

Here dowe se playnely that this woman had no cause', to vere her selfe so muche, & that her thoughtes cōcerning that she had vtterly lost her sonne. Were altogether false, & erro- nious. For before that the daye was halfspent, her sonne was alyue agayne, in health, & in good condicion. This was done at þ tyme, nyghþ citye of Naim before þ gate, in þ sight of al thē þ were present, whiche sawe w their bodely eyes, þ this wedo- wessonne was dead. And was raysed and made alyue agayn of the Lorde Jesus Christe, by this onely word, euen as though he had but slepte on a bedde.

Nowe it is manystest by the sermons and preachynges of þ holy <sup>promis-
ses of þ
resurrec-
tion,</sup>

of the
Aesse.

The Christians hat

holy Propheteſ, and A poſtles,
and alſo of our Lorde Ieſu Chiſt
Ieſt hym ſelſe, as they declare
every where, that Chiſt our
Lorde will exercise euēn thiſ
worke vpon all me, that beleue
in hym. That he will not leauie
them in death, but rayſe them
up by hiſ worde, from death, to
euerlaſtinge lyfe, accordanſe to
hiſ owne ſayeng. Ioannis. b.
The houre ſhal come in þ which
all that are in the graues ſhall
heare hiſ voyce, and ſhall come
forth, they þ haue done good,
vnto the reſurrecſtion of lyfe, &
they that haue done euill, vnto
the reſurrecſtion of damnation.
For thiſ cauſe do we alſo
ſaye and confeſſe in oure beleue
or crede, I beleue the reſurrec-
tion of the fleſhe, and the lyfe
euerla-

conforȝe them selues.

everlastinge. That we shoulde not onely beleue this , that as the Lord Chysste did here rayse vp the wedowes sonne, euen so shall he also rayse vp vs and all Christians. But that we shold beleue more then this, namely, that he shal rayse vs to the lyfe everlastinge. Where as this yonge man was raysed but in this temporall lyfe.

Out of this foundacion doth <sup>The say
inge of</sup> saint Paule brynge forth his ^{S. Paul} exhortacio and doctrine. Whe- ^{i. thes. 4.}re he witeþ to the Thessalo-
nians on this wyse . I woulde not haue you ignoraunt, con-
cernyng them whiche are fal-
le a slepe , that ye sorowe not as they do that haue no hope . By <sup>Differē
ce betwe</sup> these wordes maketh Paule <sup>are y chris-
tias and</sup> fyſt a great difference betwe-
ne other.

The Christians shall
ne the christians & al other men,
and concludeth infallibly, that
they which are no christians,
that is , whiche beleue not in
Christe, take hym not for their
Saviour , & do not loke onely
by his death to haue remission
of sinnes, and euerlasting lyfe,
haue no hope , nor can haue any
conforte in death , neither for
their owne person , nor yet for
other men. But that they must
continue in death euerlasting,
and be dāned for ever . Where-
fore it were very necessary for
them , that they them selues
and other with them shoulde
wepe and lameete , for this euer-
lastinge sorowes sake.

þ death But on the other syde , the
of þ chri Christians are a peculiar peo-
ple, garnyshed with a glorious
and

conforste them selues.
and precious apparel. For they
haue hope , and can conforste
them selues , not onely when
other frendes are by death ta-
ken from them. But also when
they them selues shal dye. But
his hope is no woldely hope,
as it apereþ, that sometyme,
some are so muche the more
willynge to dye , or afflicte the
selues so muche the leſſe foro-
ther , yf they haue led an ho-
nest & vertuous lyfe, and ha-
ue brought op their chyldreñ af-
ter a good fashion , & haue left
vnto them great possessions ,
& cetera . The children of the
worlde do somtyme confort the
selues with these thinges , but
it is a poore beggerly confort,
whiche bryngeth no hope with
hym, agaynst death.

But

Th: Christians shall

þ right conforte of þ chriſtians. But this is the hope and con-
ferte of the Christians, þ when-
souer they lose any frende, or
dye them selues, they beleue, þ
Jesus Ch̄iſte dyed and rose a-
gayne, and that God will also
that slepe by Chriſt bryngē a-
gayne with hym. This I ſayē,
is the right conforte, which we
ought well to prente in our her-
tes, and earnestly to ſtiche vnto.
And whereby we ought to
erecte and lifte vp our hartes
agaynst impacieſce and encō-
braunce, whiche ryſeth and
groweth by the reaſon of the
death of thoſe that be our kyn-
nesſolkes or frendes.

Therefore lyke as the Lord
the true hope of the Chriſtians. Christ here rayſeth þ wedcweſ ſonne from death, and delyue-
reth hym vnto his mother, whē ſhe

conforde themselues.

He thought before that he had
lost hym, wepinge and lamentinge
for hym? Euen so hearest
thou here of all Christians, notwithstanding
that God calleth them awaie by death. If thou
lose thy welbeloued chylde, thy
louynge wyfe, or some other
good or derely beloued frende.
Wepe not, afflicte not thy selfe
and thynke not that thou hast
lost hym. For certayneit is, that
yf thou be also a Christian, and
doest so continue, he shal be de-
lyuered vnto the agayn. Oure
Lord Jesus Christe hym selfe
will in þ last daye, bryng hym
wyth hym, and ioyne you to-
gether agayne, so that from
thence forth ye shall be insepa-
rable, and continue together
for euer. This is a right hope,

H

and

The Christians shall
and a sure conforte. Which shal
folowe vndoubtedly , yf thou
shut it vp in thyne hart, so that
the sorowe & fayntenesse must
nedes banyshe awaye.

And although it be impossible,
the fleshe and bloud shold not
in this case hyghly sorowe and
lamente. Euen as we see , that
the holy Patriarkes and fa-
thers , haue hartely sorrowed
and mourned for their Paren-
tes , for theire wyues and
chyldren . Yet shall this hope
make a difference betwene the
sorowe , and heauynnes of vs
whiche are Christians , and of
the other whiche be no Chris-
tians. For they haue no hope
no conforte at al, for somuche
as they neither haue nor yet
knowe Gods worde . And al-
though

they are
no christi-
ans that
haue nei-
ther ho-
pe nor co-
forte.

conforde themselues.

though they beleue, that both
body , and soule dye toge-
ther , yet must their faynte-
nesse of mynde and impacien-
ce remayne , and be so muche
the greater . For by that do
they cut awaye frō themselues
all maner of hope , thynkinge
that whatsoeuer is ones gone ,
is gone for euer , and commeth
no more agayne . Therfore
the dearer any frende was
vnto them , the greater is
their sorowe . But yf they be-
leue , that there is a lyfe , af-
ter this lyfe , then can they
contente them selues muche
lesse . For wheron will they
buylde ? Wherby will they
hope to haue remission of
Synnes , seyrnge it is vnpos-
sible , that for theyr Synnes

His sake

The Christians shall
take, they shoulde not haue an
euill conscience.

The o-
nely con-
ferte of sible that they shoulde fayle.
þ Chri-
tians. But the Christians haue a
sure hope , wherin it is vnpos-
sible that they shoulde fayle.
They knowe , that whosoever
beleueth in Jesus Christe , that
is, whosoever taketh hym for a
Saviour, conforteth hym selfe
with his dead , and desyreteth
hym remission of synnes , hath
forgeuenes of synnes vndoub-
tedly , & that god, for his Son-
nes sake can not be enemie to
suche a man. For the commaun-
demēt of God is manifest , that
we shall beleue in Christe , re-
ceyue hym , and put our trust &
confidence in hym . Wherefore,
although death do come , & take
awaye suche a man aswell as
other, yet do knowe the Christians

conforste themselves.

ans , that death can not holde
hym. But must in due season in
the later daye , delyuer hym a-
gayne.

Therefore albeit that fleshe
and bloude are pensyfe and hea-
vy for the death of such men.
Yet is the Spirite at hande
which had respecte to Goddes
wonde , and concludeth on this
wyse. Wel , albeit that I must
forgo the , and be without the
hereſt earth. Yet shall we mete
agayne herafter , and Chylde
shall delyuer vnto the sorrowful
wedow hersonne again. Ther-
fore ought we to kepe mesure
in weeping and sorrowinge. Ace.
So that the weeping of the chi-
stians , is such a weeping which
hath a hope annexed vnto it,
which passed y sorowe and hea-

The we
ping of
y Chri-
stians

H iſ uiues

The Christians shall
vines, so that it must passe and
vanyshe awaye.

Therefore it is very expediet,
that we do take sure holde of
this hope , and depely prynteit
in our hartes , and so doynge
we shall not so soore afflicte , and
encombe our selues aboute the
death of cur deare Bretheren
andfrendes , and we shal be of
so muche the better cōfort, whā
we shalfollow them . And true-
ly nomā is in the faute but we
oure selues, yf we leauie this
hope out of our sight & remem-
brance. for our lord Jesus Chri-
ste, hath directed al his doyn-
ges with his Christians to this
ende, that they myght be suffi-
ciently assured & assertayned of
this hope, & euermore haue oc-
cation, to haue it in remēbrance
and

The con-
ferte of
the Chi-
stians is
sure.

conforste themselves.

to exercyse them selues in it.

For fyrt loke on thy Baptis- Wher
me , why arte thou baptised? fore bap
Why are other men baptised? tisme ser
Why shoulde we be glad to be ueth.

by at the baptising of any, with
all comlynesse and honestie? Is
it a thyng wherby many goo-
des, power, or other suchē lyke
thynges are obtayned ? No,
Saint Paule sayeth on this
wyse to the Romaynes. vi. Re-
mēbre ye not, that al we which
are baptised in the name of chi-
ste , are baptised to dye with
hym: that is, Baptisme serueth
for this purpose, that although
we must dye euēn alswell as
they that are no Christians ,
yet shall it be a pledge, a seate
and assuraunce for vs , that
Jesus Christe dyed for vs,

H iij that

The Christians shall
that we be partakers of his
death, and shall lyue with hym
for euer. Therfore yf thou be
myndfull of thy baptisme, be
myndfull also of thyne hope.
Yf thou knowe that thy good
frende was baptised, & trusted
vnto his baptisme, and woulde
haue ben loth to forsake it, the
ceasse from bewaylinge hym.
For by his departinge is he co-
me to this v^e his baptisme shall
do hym good, and shall be true-
ly partaker of th^r death of chil-
drie. Wherfore thou hast none
occasion to be sor^y for hym, but
rather to be glad. Besydes this
rememb're also, how thou mayest
duely prepare thy selfe to this
healthfull iourneye, commen-
dynge thy spirite vnto God in a
true confession, faith and confi-
dence

conforde them selue.

dence in Christe, and that thou
mayest haue a true desyre to de-
parte out of this woldē, and to
be with Christe, &c.

And euēn as Baptisme lea-
deth vs to this blessed hope, so
doth the Supper of our Lorde
Jesus Christe in lyke maner.
For there in do we not onely
heare this great conforde, that
the body of Christe was geuen
for vs, and his bloude shed for
the remission of our synnes,
whiche notwithstanding were
sufficiēt, to confort vs agaynſt
synne and Death euerlasting.
But also his saide body & bloud
is geuen vs in a Sacramente
and mystery spiritually to fede
and dynke vpon.

Therefore is it not as some
vndiscrete persons do irreue-
rent.

Wher-
fore the
Supper
of y lorde
serueth.

The Christians shall
rently talke , sayenge that in
the holy communion , or in the
Lordes Supper , is receyued
nothinge but bare and commō
breade and wyne . For besydes
the substance of bread & wyne
there is receyued þ Sacramēt
of Christes body and bloude as
Co. xij. is manifest by þ wordes
of Christe , whiche Paule reher-
seth . Namely that Christe toke
breade and thanked and brake
it , and sayde , take ye , and eate
ye , this is my body whiche is
broken for you , thys do ye in
the remembrance of me . After
thesame maner he toke þ cup-
pe whē supper was done , saying
this cuppe is þ new testamēt in
my bloude , this do ye as ofte
as ye drynke it in þ remēbrance
of me . For as ofte as ye shal eat
this

conforste them selue.

this bread, a drynke this cuppe
ye shal shewe the lordes death,
till he come . As though he
shoulde saye ye are muche to
blame whiche at this suppet
seke the foode of your fleshe. For
it was instituted of Christe, not
for the intent to nouryshe the
belly, but to strengthen the
harte and soule in God . And
this Sacrament signifieth vnto vs,
and paynteth out before
our eyes , that as verely as þ
breade is broken, so verely was
Christes body broke for our syn-
nes. And as that bread is distri-
buted vnto vs , so is his body
and frute of his passion distribu-
ted vnto all his faithfull. And
as the breade conforteth our
body, so doth the faith in Christ-
es death conforte our soules

And

The Christians shall

And as surely as we haue that
bread and eate it w̄ our mouth
and tethe, and knowe by our
sences, that we haue it within
vs, and are partakers therof,
no more nedē we to doubte of
his body and bloude, but that
thorough faith we are assure
of them as we are sure of that
breade.

What
the use
of ȳ Sa
cramēt
worket
in vs.

This eatinge and dynkyng
of ȳ Sa as it is sayde before, maketh vs
firme and stable in this hope,
beynge thorough the same assu-
red and assertayned, that we
shal lyue for euer, and continue
not in death. Nosomuche as
herein earth not onely our bo-
dys are fed with this holy Sa-
cramēt, but also our soules are
nourished with the very body
and bloude of Christe. For as
muche

confor;ce themselves.

muche nowe as thou knowest
that thy good frēde in this case
did behaue hym self lyke a good
Christian, not dispisinge this e-
ternall and heauenly foode.
But sekyng and desyringe to
be fed and nourished with the
same accordinge to Christes in-
stitution: contente thy selfe and
mourne not for his person, for
he shall not remayne in death.
Christe (accordyng to the say-
eng of saynt Paule) shal bryn-
ge hym with hym in þ last daye
and delyuer hym unto the a-
gayne, euен as here, he delyue-
reth vnto the wedowe her
Sonne.

Thus do these holy Sacra
mentes. Namely of the Sacra ^{The of}
ment of Baptisme, and the Sa ^{rice of}
crament of the body and bloud ^{chinge}
of

The Christians shall
of Christe bryngē to this hope
to thintent we might besure of
it, doubtyngē nothyngē at al.
Yea, al the whole office of prea-
chinge is instituted and ordeyn-
ed to this ende, that this hope
bryngē exercised in vs, might
increase, and be made stron-
ger and surer from daye to
daye. Soz to what ende doth
Gods worde exhortē vs, to be-
lieue in the Lorde Christe, and
to sette our harte and confi-
dence in his death and passi-
on? Wherfore doth Goddes
worde so earnestly require vs
to be charitable to beware of
offences to fighte agaynst the
Meshe & Synne, and to shew
vnto euery man a good Ensam-
ple? Is it not al done for
thys cause, that we shoulde
take

conforde themselues.

take sure holde of this hope
for so muche as where soever
laketh fayth and loue , in the
stede wherof offence and vn-
godlynes doth abounde , there
must nedes Gods wrath and
indynignacyon be feared and
loked for.

But in especyall hath the
holye Ghost a woderous good-
ly maner of speakynge in the
scrypture, whensoeuer he ma-
keth mencyon of death or of ^{pe.}
them that be departed . For
where as we saye after oure
commonspeache, he is gone, he
is dead , or he is rotten longe
ago . The holye Ghost sayeth
(but yet onlye of Chrystylans)
he slepeth , or he is fallen a
slepe, so that he calleth Death,
a slepe , and not Death.

For

The Christians shall

For to signifye vnto vs, that al-
though the Christians must dye
euē as well as the unchristians
yet their death is but a swete &
louely sleape, from the whiche
they shall be raysed agayn. For
as impossible as it is v̄ a whole
man beinge in a sounde sleape,
shoulde not wake vp agayne.
Euen so vnpossible is it, that a
Christian shoulde continue in
dead for euer, seyng he bele-
ueth on Christe, knowelegeth
hym, desyreth his helpe, and so
departeth out of this worlde.
For Christe shall vndoubtedly
in the laste daye by his wōdē
restore hym agayne, euē as he
doth the sonne of this wedowe
and bryngē hym with hym in
earthe to the Indgemente of
the Devill, and of all workers
of

conforde them selues.

of iniquitie. And saue hym for
euer.

Sorasmuche nowe as althys
euens so, let vs conclude what
we shalldo, and howe we shall
 behaue our selues, concerningynge
the Deade. Shall we afflicte
our selues wepe and lamente,
as we vse to do, whansoever a-
ny myschauice happeneth to
any speciall frende of oures?
Item shal we thynke, that we
haue lost them altogether, and
þ we shall never mete agayne?
No, God forbidde .. Nor howe
shoulde this agree with the ho-
pe of the which we haue heard
right nowe, that she is setforth
vnto vs, and assured so many
wayes? Certayneit is, þ none
ewill shall happen vnto the
Christians when they dye. For

I whan

The Christians shall

whē we
are deli-
uered fro
all euill.
Whan they fall a slepe , and
departe from hence, euen then
is their blessed houre come for
the whiche they haue prayed
dayly all , the dayss of their
lyfe, sayeng . Delyuer vs from
euill . This can not be done ,
onelēs we do take our leauie of
this world in the name of Chri-
ste . Then shall we be cleane de-
liuered from all euill , and it
shall folowe as the last , that
we shall be rysed vp agayne
by Christe , with all Christians ,
to the lyfe euerlastynge , where
as we shall mete agayne , and
fynde them , whome we haue
loued here in earth . Yea , we
shall be one housholde with
the blessed Angells , and the
holē Patriarkes , Prophetes ,
and Apostles , and all Goddes
electe

conforke them selues.

electe , and haue perfecte
ioye in God , and in the same
ioye geue hym thankes , and
glorifie hym wylde without
ende.

Nowe remembre thy selfe,
whether we be not miserable
wretches , that we be so sore
afflicted , and dismayde when-
soeuer any of vs loseth his
wyfe , his Children , Brethe-
ren , Systeren , or any other
good and faithfull frendes .
At the vttermoost paradiuen-
ture he might haue lyueth
w thē yet ten or twenty yeres
for suche a shorte tyme arte
thou so sore troubled , and dis-
mayed . And wilt not rather
cōfort thy selfe , & reioyce in this
that thou in the stede of suche a

þ' faith-
ful shall
be w iþ
god for
ever.

I iſ ſpoſte

The Christians shall
shorte tyme, shal dwell and con-
tinue with hym for euer in all
ioye and pleasure . Where as
contrarywyse here in earth ca-
be none ot her, but impacience,
and sorowe , as we see dayly by
experience , specially in hous-
holdes amōg neighbours, slo-
uing frēdes, where as thei now
haue this lacke nowh̄, now this
disease, thēh̄, or any suche lyke
casualties or aduersities, which
maye happen vnto them, nowe
this, then that. Of al these thin-
ges are the dead dispatched,
lyenge in their Graue , as it
were in a softe fether Bedde , &
in a swete slepe , abydynde the
commynge of Christe our Lord.
When he shall knocke at the
Bedde, and call them vp, to ly-
ue for euer, with God and his
electe

conforste them selues.

electe Angels. Who woulde mourne for such me, for whom we ought to rejoyce , and to geue God herty thankes , that they are come so nye to their hope. Where as we whiche are yet here remaynyng in earth haue so farre thither, and must withstande so many daungers afore we come to it.

This let vs learne, for it will not be allowed that we Christians , whiche haue this hope, shoulde mourne and lamente so hartely , and wepe so bitterly w^t this wedow in the Gospel. She thynketh, her Sonne is gone, because she knoweth not, what an excellent felowe commeth vnto her , whiche with a worde can make her Sonne a lyfe, lusty and whole agayne.

¶ Chu.
stians
ought
not to
swole
because
of death

I iij Yf the

The Christianis shal thyntke
Yf she had knowē this or could
haue hoped this , this teares
woulde haue ceassed well y-
nough . But we do knowe it,
and this hope , as ye haue
hearde, is so many wyses pro-
poned vnto vs , and also made
sure vnto vs.

¶ Christi
asought
not to
moure
for the
dead.

Therefore we maye not wepe
so sore and lament so sorrowful-
ly , for their sakes that are fal-
len a slepe in christe , as the hea-
then do , whiche haue no hope.
For it is certayne , that they
whiche slepe in Christe shall
not abyde in death. But shall
ryse agayne to eternall lyfe.
Where as we shall mete with
them , yf we continue in sted-
fast faith , and so lyue with thē
foreuer. And not onely with
them. But also with the blessed

Amen.

whan they go to the buriall.

Aungels of God, with the holy
Patriarkes, Prophete s, Apost
les, and all Goddes electe.

If this hope were surely
and stedfastly grounded in vs.
Thynkest thou that we should
not forgette all heauynes, and
also haue a harty desyre, that
God would haste his commyng
a cal vs awaye also out of this
valley of wretchednes, a bring
vs unto þ gloriouſ fellowship
of thē. But fleshe a bloude folo
meth his nature a kynde. It
seeth not that lyfe. Therfore
do we not take it to our hartes,
neither do we lōg forit, contrary
wyse we sticke fast, bothe with
hāde a fote in these temporall
affayres, whiche loue vs, so
that we can not forgette them.
Wherfore it is very necessary
and

The Christianis shal thyng
and requisite that we be contyn-
ually thought and instructed
by the worde of God and Prea-
chinge, and oftentymes exhort-
ed, not to forgette this hope.
But to printe it in our hartes
the longer the more, and also
the deeper, & so not onely not to
afflicte our selues for our deare
frendes, vnto whome chaun-
geth none euill. But also to be
ready and willinge our selues,
and desyrous of Death, to thin-
kent that we might also come
to the same grace and saluacio.

Whiche God graunte vs
onely for the loue of
Jesus Christe his
dearely belo-
ued son-
ne.

A M C R.

The

than they gote the burial.
¶ The second Sermon, what
the Christians ought to thynke
whan they go with the dead
corse. And of sundry cases
howe we shoule con-
ferte our selues
in them.

Me haue hearde wor-
shipfull audience how
that it is in no wyse
allowable nor cōueni-
ent, amonge the Christians, for
the hope sake, whiche they ha-
ue, that they shoulde so piteous-
ly lamente and wepe, and afflic-
te them selues so sore for þ dead,
as the heithen do. For lyke as
Christe rayled the wedowes
Sonne, with a worde. Euen so
will he rayse vp his Christians
in that daye, to lyue with vs for
ever.

The Christians shall thynke
euer, yf we be true Christians. Wherfore their departing
from from vs, shoulde be none other
wyse in our hertes, then as
though they had taken their
journey faith of our towne or
coustre into some other coustre,
for a certayne tyme, were as we
hal in lyke maner folowe the
at one tyme or another, and so
mete agayn, & haue our couer-
sacion together'. Here do we se
that is naturall to be sorw for
our frenedes departyng. But
yet the hertes take sure holde
of this confort, that is but for a
small tyme, forasmuche as we
shall mete agayn shortly. Cve
thus ought it to be here in lyke
maner, & then shoulde the sorow
and heauynes soone ceasse and
banyshe awaie, because of this
hope.

whan they gote the buriall.

hope. But he that in no wyse
wil ceasse frō his thoughtes for
þ dead, maye take other thoughtes,
more profitable whiche also
agree with this hope and edifie
vs. Euen as the holy scripture
doth lead vs into other thoughtes,
as ye shall heare.

For wheresoever thou arte
present at the deade, or at any
burialles, eue there hast thou
great occasion earnestly to
call to remembraunce in thyne
hart. Lo, thou arte a man as
this was and lyke as it is nowe
chaunced vnto this thy frende
kynsman or felow. Euen so shal
it happen vnto the, one daye in
lyke maner, that God will call
þ awaye out of this lyfe. Ther-
fore shalt thou not be holde to
procede in wordely synnes. But

remem-

We
ought to
remevre
that we
shal dge
also.

The Christians shall thynke
remēber the iudgement of god,
and also prepare thy selfe duely
to þ same tourney . That thou
be not taken vnwareg , & son-
daynely stryken with the righ-
teous , but yet fearfull , iudge-
ment of God , which epecuteth
þpon irrepenantaunt Synners.

If thou do earnestly consy-
der & pounder these thinges in
thy minde, thou shalt get so mu-
che to do, and synde suche neces-
sitie and wretchednes aboue
thy selfe, that thou shalt cleane
forgette the Dead by it, & wepe
not for them at all , but rather
iudge them happye . But shalt
wepe frō þ botome of thi hart for
selfe, whiche doest yet sticke fast
in this burden , and wretched-
nes of synne . This weingeis
necessary and profitable , for it
þyngeth

whan they go to the buriall.
byngeth edifienge and amen-
dement with it, where as con-
trary wyse the other wepynge
is unprofitable and hurtefull.
for it taketh from vs the hope,
which we ought to haue by chri-
ste, and to conforte ourselues
withall.

Therfore sayth the wyse man the say-
Eccle. vii. Better it is to go into enge of
an house of mournyng, than Eccle. or
into a bankettyng house. In Sprach
that is the ende of all men, and in the 7.
the lyuyng taketh it to harte.
Mourninge is better than the
laughynge, for by mournyng
is the harte eased. Therfore is
the harte of þ wyse in the house
of mournyng. But the harte
of the unwyse, in the house of
myȝth.

This sayeng make diligently
and

The Christians shall thynke
to learn what thou shalt thinke
whan thou goest with a corse to
the graue. Thou nedest not to
at the de trouble thy mynde about hym
porting that is newe out of his trouble
of ey. Nepe in the confession of þ sonne
of God. But trouble thy minde
aboute thy selfe, remembryng
that thou must also shortly fo-
lowe . But howe arte thou
prepared for it? O; howe ready
arte thou take thy s iourney?
Beholde, thou lyest in vncle-
lynes , thou swylist and gul-
lest, thou swymmest in care and
couetousnes , thou stickest in
manifest hatred enuye, ran-
cour, malice, contencion, and
enemtie agaynst thy neygh-
bour . Thou hast manifestely
endamaged thy neighbour ,
nei-

We
ought
gladly
to be b
at the de
porting
of ey.

whan they go to the burial.
neither hast thou recompensed hym for the same , nor yet
are d hym for geuenes . Whiche
is a sure argument , and token
that thou arte not afra yed of
death . But yf he shoulde soday-
nely stryke , he with his darth
as he doth many men , howe
wouldest thou be able stande in
the iudgement of God ? Ther-
fore le aue of in tyme , and beha-
ue thy selfe also like a Christian
that God yet the least (seynge
thy lyuyng and dedes are so
euill ; maye finde a good wil and
purpose in the .

But what is it : We go to ma-
ny burialles , and se that nowe yd of
this man , to morowe ano-
ther departeth and goeth his
waye , with whome we haue
ben conuersaunt euery daye .

We are
not afra
yed of
death .

Pea

we are
not afra-
ped of
death.

The Christians shall thynke
Yea, we knowe, that death ne-
uer scippeh nor spared any, nei-
ther commeth any man backe
agayne. And yet we go on still,
as the blynde, whiche euen as
lyttel at noon dayes, as at mid
nyghtes. We take not suche
examples to our hertes. We re-
membre not þ to daye or to mor-
owe, our tourne will come also
Wherfore we continue still in
oure olde skynne, and kepe still
our olde pace, euen as the olde
Carthorses, whiche will not
chaunge their pace for nothing
that the carter can do. Ther-
fore seyng we haue so muche
warynge dayly, and yet so lyt-
tel regarde it, a so lyttel amede
our lyues by it, we stande sure-
ly in great leopardye.

But they that are Christians,
can

whan they go to the burial.

can put them selues in remembraunce of these , and of other affaires , although it grieve the flesh a bloud to lose good frēdes yet do they holde fast the comfortable hope , knowinge that they haue not altogether lost them . But that God hath hyd them for a tyme , and kept them safe . And that he shall bryng them agayne by Christe , and ioigne them unto vs agayne , yf we continue true Christians . Therfore are they contented concerning them that are fallen a slepe . And thynke on them selues , when their tourne shal come , and in what case god shal fynde them . These are holsome and profitable thoughtes of the whiche vndoubted amēdement foloweth . For this cause doth

the faith fulknow howe to behaue them selues agaynst Death .

B the

The Christians shall thynde
the wyse man exhorte vs , to
thintent we might haue iuste
occasion to these thinges , that
we shoulde gladly frequente þ
house of mournyng. For there
do we se the Example before
oure eyes howe soone we are
gone , and brought to an ende.

But the vnwyse , that is ,
**They þ
de'ppse
G̃ods
wono:de
are foo-
les.**
suche as will not receyue God-
des worde nor feare God , are
ashamed of it , and wil not come
at them that lye a dypinge , but
loue rather to go into the house
of banketringe , and to seke
myȝt and pastyme . But what
is their ende at the last ? Why-
lest they do not yet take heede
for these thinges , and se them
not before them , but onely
trouble th̄ selues about worl-
dely busynes , and aboute the
thinges

whan they go to the burial.
thinges wherin they do dely-
te . The iudgement of God o-
uertaketh them sodaynely ,
on euer they beware , what it
is , so that they be altogether
conforstelesse.

This happeneth not unto
the wyse , which feare God , but
they are gladly present at the
departyngē of other , where
no laughynge nor mythe is
haunted , but mournyngē and
lamentynge . For thereby are
they edified , and brought to
remember , that they must al-
so prepare themselues to this
journey home warde , lyue in
the feare of God , and loke e-
very daye for an happye houre
and be not bolde as the great
multitude , whiche are care-
lesse . And they when God

B is com

þ faith-
ful chri-
stians are
gladly
present
at the de-
parting
of other

The Christians shall thynke
commeth, and calleth them out
of this calamitie and wretched-
nes, he fyndeth the not sleeping
as the other, but watchyng a
circuspecte, as they that geue
good attendaunce to their mat-
ter, and knowe whither they
shal. Where as contrarywyse
the other, euен as a man that
is taken in his slepe, knowe not
what happeneth vnto them, nor
whiche waye they shall tourne
them selues.

We ought to
praye vnto
God for a bles-
sed ende
There foloweth ther moreo-
uer, that they open their har-
tes and mouthes to God, con-
fessyng their Synnes, and
prayenge to the holy Ghost, for
forfeuenes of their synnes, þ
he will strengthen & increasse
their faith, & sturre vp þ hope
of euerlastynge lyfe thorough
Christe

whan they go to the buriall.
Christe , and quenche the rem-
naunt of synne . To thintent þ
flesh and bloud and wicked Sa-
than do not brynge thē agayn
into his snares , and disobedien-
ce , and so plucke thē awaye
out of Goddes kyngedom, and
from the grace of God. For the-
rewith doth sathan incessantly
go aboute vs , that he myght
intyce and prouoke our flesh, to
do agaynst Gods worde & his
wil. Neither were it possible for
vs to withstand this enemye o-
neles þ holy ghost where with
vs and did helpe vs to fighte.
Lo, here syndest thou agayne
such thoughtes as do exceeding-
ly edyspe the , and leade the
frō the dead, which nowe lyeth
in Goddes rest, but to thy selfe,
and also teache the howe thou
halt

The Christians shall thynke
Shalt duely prepare thy selfe to
this iourney.

Psa. 90
þ prayer
of moses

Euen so prayed the holy pro-
phet e Moyses,in the. xc. Psal-
me , after that he had made a
longe complaynt, what a mis-
erable state we are in, whiche
here in Earth must suffre all
maner of trouble , and after þ
yet feare the wrath of god, and
loke for eternall death , for syn-
nes sake , saynge on this wyse.
Oh God who beleueth , that
thou art so sore displeaseth: and
who feareth thy fearfull & hor-
rible wrath and displeasure?
Therefore teache vs to remem-
bre þ we must dye,that we maie
apply our hartes vnto wisedō.

Marke
this que-
sion.

What maner of prayer is
this? Shall God now fyſt tea-
che vs this thinge? Dowe not
ſe

whan they go to the buriall.
se dayly before oure eyes, and
learne dayly by experiance a-
monge vs, that we are stil cōti-
nually couained to oure graues.
Answer. True thit is, þ we se it
dayly before oure eyes. But we
do not al take it to harte, & we
remēb̄e it not earnestly, þ also
in lyke maner it maye happen
vnto vs, forþ we did we shoule
order our lyues otherwyse thē
we do, neither shoulde we thus
strive for worldely honour & pos-
sessiōs. Yea, muche lesse shoule
we for þ loue of thē, burden our
selue s w̄ sinne, & put our selue s
in goddes displeasure, & indig-
naciō, we shoule gladly helpe &
serue everymā, fal out w̄ no mā
hurte nomā, but alwaies be oc-
cupied in goddesword & p̄iae vñ
to God to preserue vs in þ same

B iiij and

The Christians shall thynde
and to sende vs a blessed ende.
This calleth Moses to be wise.
Agayne this is the greatest fo-
lye, that she do not remembre
God, his iudgement, his wrath
nor his euerlastinge goodes.
But encumber our selues in the
meane season, aboute thinges
temporall which natwithstanding
we must leaue behynde vs.

Nowe lyke as Moses prayeth
it with his exmaple goeth be-
fore vs all, that we shoulde not
forgette the last houre. But con-
tinually praye to God, that as
then he will assisse vs with his
grace, preserue vs in his worde
and in the true faith, and con-
ferte vs thorough þ holy Ghost.
Euen so doth Christ our Lorde
also teache a bidde vs to praye,
in the Lordes prayer. Delyuer
vs

Delyuer
vs from
guill.

whan they go to the buriall.
vs from euill. For this can not
be done sooner , nor any other
wyse, than by takyng vs to his
mercy, and by making an ende
of this our temporallyfe.

But yf thou wilt earnestly
rememb're, howe soone it can
come to passe , that the De-
uill can deceyue vs , and caste leade vs
not into Synne . Thou shalte tempta-
cion. undoubtedly take with the the
firte peticiō, and praye not one-
ly for delyueraunce from al euil.
But also, that god leade vs not
into temptation , that is , that
he wil assisse vs in all maner of
trouble and temptation , and
thorough his worde and holy
Ghost bringe vs out of it agaynt
that we do not sticke fast in it
still. Lo, thus doest thou get so
miche to do abouite thy selfe, yf
selfe

The Christians shall thynke
so be that thou wilt behauie thy
selfe by the deade as thou woul-
dest do, that thou shalt cleane
forgette the deade, and onely
we must care and wepe for thyselfe.

alle ge. Thydely shall this also so-
ue than lowe , when thou arte by the
kis to corse of a Christen man , that
god for his gra. thou shalt geue thankes vnto
ze .

god, syr for hym that is depar-
ted, and then for thyselfe, that
he hath admitted you bothe to
the knowledge of his heauen.
ly wozde, & preserued thy frede
in the same knowledge to the
ende. for this is the greatest
grace, and the greatest benefi-
te. But we must honour god in
this case , and surely put our
trust and confidence in hym,
that he will also sende vs a bles-
sed houre, as we trust, not one
ly saue our bretherē and syste-
ren

whan they go to the buriall.

ren, whiche are departed in a
true faith and knowledge , bnt
tothat daye . But also gether
vs vnto them , and make vs to
lyue together for euer.

This is a right and a Chri-
stenly behauour aboute the
corse, not onely for the keping of
a measure , in wepyng and
waylinge . But also in confor-
tynge our selues by this hope,
that they and we shall conty-
nue for euer thorough Christe,
heyyes of the lyfe euerlastynge
and felowes of the blessed Aun-
gels, Patriarkes, Apostles, &
Prophetes of all the sayntes
of God þ euer were. for lyke as
Christe here raysed þ wydowes
sonne frō death , by his word,
Euen so shall Jesus Christe al-
sorayse vp all thē that beleue

The Christians shall thynke
In hym , that is, they that con-
ferte the selues in his death &
passio, in the latter daye, to the
lyfe everlasting. This is the co-
forte, whiche we ought to haue
by our Bretheren and Syste-
ren that departe from hence in
the knowelegde of Christe and
his woerde.

But nowe are there some
vfrude people , whiche whylest
haue not they are in health and prospe-
regar- rite regarde not Goddes word
ded god- come not to the holy Commu-
des wo² nio, and besydes that lye draw-
de. ned in Synnes and open Blas-
phemies. And whan they fall
lycke, they are perswaded hale
agaynst their will, to requyre a
mynister of the woerde, to my-
nister vnto them holsom doc-
trine, and the blessed commu-
nione

whan they go to the burial.

mon. But yet they do it not of a right earnest zeale, but more for Customes sake, and that they shoulde not be taken for vnguestis, thā for þe consort of their cōscience. Wherfore it cometh often tymes to passe, that in the houre of Death they occupie not their myndes with God, but encōbrie them selues about the goodes of the wold, and suche lyke. For suche men may we praye earnestly, whyle they are yet alvye, that it wil please god to illumine their hartes, and to tourne them to his holy worde.

¶ But they are in great daunger. Also somtyme wil God by their Example warne other men that be with them, and about them, to leue of from synne

The rū-
de peo-
ple are
for in
example
to þe faith
full.

The Christians shall thynke.
ne in tyme , take holde of the
worde of God , and to be come
good and honest . For somtyme
there chaunge many tokenes &
argumentes, whiche put vs in
feare that suche men shall dye,
and farre amyse. Albeit nowe
that the bodily acquayntaunce ,
and specially the manifest
token of Goddes wrath , vpon
suche Personnes must nedes
greue a Chasten harte very so-
re, & make hym soray (for þ hope
wherof we haue spoken before
is not there) yet ought they to
consider this, þ god as a righte-
ous iudge leaueth no sinne un-
punished, & specially þ despising
of his word, & þ the world hath
nede of suche Examples: for to
learne to prepare her selfe so
muche þ moze earnestly, to em-
bra-

whan they gote the burial.

brace þ word of god, & a Christ
lyfe. But they ought therby to
be moued to thankes gewing for
þe selues, þ God hath geueþ the
another harte, and commendeþ
matter unto him, concerning the
which dye without lights crosse
þ is, without knowledge, & con-
fessing of þ sone of god crucified
þc.. For somuch as they are sure
of this, þ god is both the righte-
ous & merciful, wherfore nomā
recepeth iniurie at his hand. Howe
But in this case it chaunceþ we shall
oftē, þ we judge som me to haue
a harde departing out of this life
As whē somtyme me are soude
dead in their beddes, or dye o-
therwyse by any sodayn challice
we imagine w ourselues after
this sorte, who knoweth, whe-
ther this ma i his necessite did
thynde wittes

The Christians shall thynke. ¶
thynke vpon God, called vpon
hym or desyred his help? If he
micht yet at the least haue lyē
vpon his bedde, and haue had
but for the space of one houre
onely a man, that woulde haue
instructed and infourmed hym
with Goddes worde, and confor-
ted hym with the death a passi-
on of Criste, thorough the Sa-
crament of his body and bloud
then were there more hope to
be had that he had made a
good ende, &c.

Thus do we moost commonly
iudge, and encombe ourselves
aboute them forsomoch as we
loued them, and would be loth
that the shoulde face amyse.
Item it chauiceth often tymes,
& specially in þ tymes of death
that men by þ reason oft heir
great

whan they go to the burial.
great infirmites become madde
in their braynes , and conti-
nue in suche weakenes euен
vnto their ende , here is no re-
medy, and it were also in vayn,
although a man shoulde talke
vnto them a great whyle of
Goddes worde . This serueth
also to be a daungerous dyeng
in the whiche is small hope or
conforte.

Insuche cases ought we pri-
uallly to haue respecte to two
thinges, and then to put a syde
all other thoughtes and imagi-
nationes. For these two pointes
can never fayle vs . Syrte we
must loke vpon the former lyfe
of those me, how they led their
lyfe whan they were in health
and prosperite . If thou fynde
that they loued the worde of

We
must
loke vp
the for-
mer lyfe

L

God

The Christians shall thynke
God, and diligētly endeououred
themselves to folowe the same
despysed not the holy commu-
nion, confessed and loued the
Lorde Christe , and conforted
them selues with his death , &
passion, then contente thy selfe
although they dye sodaynely.
For albeit that Synne and
weakenes , did concurre , yet
was not their trust and confi-
dence in þ Lorde absent, which
is the true burnyng fyre, that
consumeth al maner of synnes
vnclelynnes, and purifieth vs.

God is
merciful
and gra-
cious.

To this hope belongeth the
seconde pointe , which is, that
we shal not robbe our lord God
of his name . And that we shall
not hurte nor assaulte the offi-
ce of Jesus Christe . What is
their the name of God : He is
called

whan they go to the burial.
called mercifull and gracious,
whiche mercy & grace he hath
testified and declared , by his
hyest treasure,namely his one-
ly sonne Iesus,whome he hath
causeth to take our nature vpon
hym, and to dye vpon the crosse
for our synnes. This is Goddes
name, and his whole wil. Besy-
dest his remēber also , what is
þ proprie office of þ sonne of god
namely, þ he shal seke the poore
synners, obtaine grace for thē,
& delyuer thē frō synnes & saue
thē. But howe shold god ther-
fore lose this name, þ this man
dieth sodēly, or falleth into syn-
nes? Should he not therfore be
merciful: should he not therfore
helpe? Yea, þ greater þ necessi-
te is, and the hir the daunger
is, the more shalt thou beleue

Lij that

The Christians shall thyne
that God accordaninge to his na-
me, hath assited that man tho-
rough his holy Ghost, and will
not iudge him, as he fonde him
at that tyme, when he because
of that chace or casualtie, was
nomore a man, but half a dead
body, or at the least a manspoil-
ed of his wittes. Nay god is not
so tyrānous , that he wil iudge
vs as we are whē we be moost
weakest and miserablest. He re-
gardeþ more the open confes-
sion , and the confidence in his
Sonne, & the loue which thou
bareſt to the word of God , whē
thou wast yet in health and ha-
bilitie, then all other synnes &
impedimentes, which are crept
in besydes.

In lyke maner, how shoulde
the Sonne of God now at this
tyme

whan they go to the buriall.

time forgo his office, in suche ne-
cessite, and seke not the misera-
ble synner, thorough his grace
succour hym not, & assisse hym
not with his holy Spirite, whē
he hath mooste nedē of it, and
when his necessitieis at y hyest
and extremest? That were to
blaspheme the good and graci-
ous Lord moost highly, yia man
would there iudge him to be vn-
mercifull, where there is moost
nedē of mercy. He sayeth: I will
iudge noman, but my word shal
iudge them that beleue not.
This is not spoke of them that
are now spoyled of their witteſſ
and be nomore right men. But
of them thac haue theirwitteſſ,
which can vſe their eareſ, eyeſ
& their membieſ at their plea-
ſureſ. Whentheſe go on ſtill, &

I us care

Christ
is merci-
full and
graci-
ous

The Christians shal thynke
care not for Goddes worde and
despyse þ Lordes Supper, they
haue receyued their iudgement
already. For synginge they refuse
grace, there is no remedy for
þe they shal fynde none other
word nor any other Christe. But
here, where either men sodayn-
ly, or thorough weaknesses fall
into ignorance, there is no feare
forsomuche as we knowe, that
suche men whyle they were in
health, loued Goddes word, de-
spysyd not the sacramentes, &
led not an vncristian conuer-
sacion. For noman can brynge
it to that pointe, that he shal be
without synne, and haue not
an euill conscience because of
synne. But this euill conscience
is holpen by the faith in Christe
for whersoeuer þ same is, there

whan they go to the bursall.
is grace and forȝeuenes of sin-
nes. Pea, Christe sayth, that he
is the þeſticion of synners, and
will be ſoude no were elles, but
with the synners.

Therefore shall every Chri-
ſtian in this caſe thynke on thiſ
maner, beholde, there are two
pointes, the fyſt, that I ſhall
dye, and after thiſ death tho-
rough chylde lyue foruer. The
ſeconde, how when, or where
I ſhal dye, is vñknowen to me.
Nowe of the fyſt, that I ſhall
dye, and be ſaued, am I ſure,
thankes be vnto god forit, and
I knowe, that neither the De-
uell nor the gates of Hell ſhal
take it awaie from me. For
Chylde is a Sauiour, whiche
hath payde for my Synnes

Death &
ſaluaſid
are cer-
taine,
but the
tyme &
maner
are vncer-
ayne

L iij recon-

The Christians shal thynke
reconciled me vnto god , ouer-
come death, and opened the en-
trance to lyfe . This is certayn,
and vnhappye , yea , damned is
that man the whiche will be in
any doubt of thys . Forasmuche
nowe as this is certayne , we
ought not to encumber oursel-
ues aboute the seconde point,
whiche is vncertayne , that is
to saye howe God shall take vs
out of this lyfe , yf god wil suffer
me to come vpon my bedde , then
do I trust to his mercy , and I
do also praye for it dayly , that
he will preserue me vnto ȳ ende
in the true faith in his worde ,
whiche is the power of God , to
quycken and saue al them that
believe onit . But yf he wil take
me awaie sodaynely , the same
is good also , for I haue a Saw-

our

whan they gote the buriall.
our whiche after this lyfe hath
promised me lyfe euerlastynge,
although he haue not certified
me not of what maner of death
I shalldye. This lyeth in his
owne hand, whether we lyue or
dye, we are his', wherfore we
ought not to encumbrre our sel-
ues about it. But geue thankes
vnto his maiestie bothe daye &
night, for that he hath prouy-
ded for vs after this lyfe.

We
ought al
wayes
to lye
in a good
conscien
ce and
without
offence.

But yet this must we haue
always before our eyes, for as
much as we are vncertayne of
our ende, when or howe God
will cal vs awape, that we kepe
ourselues in a good conscience,
and bereare of open offence.
Without Synne herein earth
wall we never be able to lyue.
But yet there is a great diffe-
rence

The Christians shall thynke
rence betwene the Christians
and the unchristians. The Chris-
tians knowledge their synnes,
and be sorry for them , abstayne
from them , and prayse for gra-
ce thorough Christe , whiche
thouge the unchristians do not,
wherfore they liue i very great
leopardye. Nowe, yf thou haue
perceyued these thinges to be
in thy frende , that he woulde
haue bē lothe wittingly or wil-
lingly to do amyssie; besides this
that he was diligent to heare
and to reade the worde of God,
sought confort in the same, occu-
pied hym selfe therin, & studied
to folowe it, then commēde him
to God. It is well, lyued when
men lyue in faith, accordynge
to Goddes worde , and it must
also folowe necessarily , that men

whan they go to the buriall.
men must dye well vpon the
same. for we haue a gracious
and merciful God, and knowe,
that our Lorde Iesus Christe
will not denye his office to the
poore Synners. But wil abyde
and stande by them in all ad-
uersitie.

Forasmuche then as the ^{In the} greatest
necessite is greater where men ^{necessit-}
are stryken by Death sodeyn. ties will
ly and vntwares, in their bed. god hel-
des or in other assayres, or ^{peradousk}
yf insuche troubles they be
spoyled of their wittes. Doub-
te not, but chylde the true Phi-
sicion of Synne, will assisse the
and the gracious and merciful
God wil not iudge them, accor-
ding as he at y^e time findeth the
insuche trouble, wherin they
are no more right men. But
accor-

The Christians shall thynke
accordyngē as he hath founde
them before , whan they were
in helthe and prosperite, & hath
their goodvnderstanding, heard
Goddes worde, reioyced in the-
same, cōforted th̄ selues therewith,
and confessed the same.
Therefore is not that death a
fearefull death.

But to the otheris he fearful
They ſy that lyue or are taken in open
blaspheming of God. As it hath
me God happened to certayne vngodly
& geue open or preachers, at Berlyn, at Lyt-
taison of zyck, at Werteborough, and in
offence more other places where they
shal re- repue of blasphemed God and his word
God a in the Pulpitte, and fell doun
ſtraiht fudge- sodaynly, & so dyed like beastes.
ment, Item, they that lyue in open of-
fences, despise the worde , and
Sacramentes of God , lyue ri-
couſly

whan they go to the buriall.
tously bothe night and daye,
eatynge and dynkyng and vi-
singe vncleynnes, and other
Synnes, and wil not abstayne
from them. When these soday-
nely and soubitely, that is an
horrible death, vpon the which
eternal damnacion must nedes
folowe vndoubtedly. For God
will not suffre the despysinge of
his worde, nor let it passe vnpun-
yssheth. as S. Paule saith Ga-
lat. v . The dedes of the fleshe
are manifest, whiche are these,
aduoutrie, fornicacion, vncleyn-
nes, wantonnes , Idolatrie,
witchecraft, hatred, variaunce,
zele, wrath, stryfe, sedicion, sec-
tes, enuyenge, murther, dron-
kennes, gluttonny , and suche
lyke. Of the whiche I tell you
before as I haue tolde you in
tymes

The Christians shall thynke
tyme s pass , that they whiche
committe suche thinges , shall
not inherite the kyngedome of
god. Wherfore euery man ought
to abstayne from them , & leaue
of intyme , and amende his wic-
ked wayes , before the wrath &
iudgement of God do ouertake
 hym.

Let this at this tyme suffice ,
for an instruction , howe we shal
 behaue ourselues , by the Chri-
 stians whiche are departed .
 The almighty euerlastinge fa-
 ther in heauē bouches auē mer-
 cifully for his Sonne Iesus
 Christus sake , thorough his ho-
 ly Ghost , preserue vs , in his ho-
 ly worde , and when oure houre
 cometh to sende vs a ioy-
 full departyng .

Amen .

Two

Two Deutote

Prayers, to God the father ex-
tracted oute of holy scripture,
for to obtaine the knowledge
of his godly word, and alamen-
tacion or confession of synnes
with the rehersal of the plagues
of these dayes, to the obtaininge
of the grace of God in these pe-
rillous tymes, very profitable
to be prayed of all Christen.

Amen.

A Godly Prayer to God our
heauenly father, for the obtain-
inge of the grace of god, that
we maye knowe & perfourme
the will of his worde.

O Almighty God, bounti- Ex. 15.
ful Lord and merciful sa Iohel.2.
ther, God of al consolacio 2. Cor.1.
thou hast by thy spirite opened Jacob.1
vnto

vnto vs, and by exāples of our
2. Ps. 20 fathers exhorted and monished
2. Be. 22 vs, that in all our troubles and
aduersities we shoulde haue re-
course vnto the , and call vpon
thy grace , and not onely hast
Mat. 7. thou admonyshed vs to call vn-
Luce. ii. to the, but also commaunded, §
Mat. 21 promised to heare our p̄ayer, §
Mar. 11. also commaunded vs to beleue
Joan. 4. that thou wilt heare the same.
furtheraunce hast thou taught
vs, that by the same faith and
the calling vnto the, we do exhi-
bite vnto the an excepable &
true seruice,in the whiche thou
doest delite , wherfore nowe
we knoweledge, that we of our
owne power and strenght be
2. Cor. 3. neither able to knowe the noj
Elaie. 1. yet thy will:forasmuche as oure
Psa. 66 Ephe. 4 vnderstandinge within vs is
obscured and darkened, which
also

alsois alienated fro thy wayes
thorough the ignorance whiche
is in vs, thorough þ blynenes
of our harte, by þ reason wher-
of we can not attayne to the ^A
thy knowledge, onelies we be il-
lumined through thy grace ^A
reuelacion of thine onely sonne
our Lord Jesus Christe, which
is geue unto vs by the , for our
onely true wysedome , righte-
ousnes , holynes and redemp-
tion, which wysedome proceded
forth of thy Godly mouth be-
fore the beginnyng and crea-
tion of the creatures, and was
with the euer before the foun-
dacion of the world. for he hath
sayde that noman can knowe
the father, but the sonne onely
and he to whomie the sonne wil
shewe hym. And that noman co-
meth to the father, but onely ^A

Gala.3.

i. Cor. 1.

Ephe. 1.

Jere. 23.

Ioh. 1. 5

Elai. 6. 5

Eccl. 14

Eccle. 1.

Matt. 11.

Joan. 14.

M by

by hym. Therfore we beseeche
the almighty God , bountifull
Lord, and merciful father, as
3. Re. 3. also the wyse kyng Salomon
prayed vnto the , whose prayer
3. Re. 4. was acceptable and he arde in
Joan. 14 thy sight, that it will please the
to sende vs thy holy ghost to in-
structe and renewe our hartes
þ we maye knowe by thy word,
which is the true light (whiche
4. Ap. 9. the darkenes of this wold
could not cōprehende) what is
acceptable in thy sight, & maye
Joan. 3. knowe the to be a true merciful
Psa. 49 and bountifull God of those that
believe in the, and call vnto the
Joan. 16. in faith. Whiche thinge vouches
Joan. 14. safe graciously to graunt vs tho-
1. Tim. 2. rough oure Lord Jesus Chri-
ste thyne onely sonne , whiche
Hebre. 9 is oure right waye, life & trueth
also the mediatour of the newe
testa-

testament , betwee ne the o lord
and vs miserable synners , ge-
uen vs by the , for our consoore ,
whiche also by the bedyng of
hys precious bloude , bought
vs so dere from euerlastynge
death , that we mayz in the a i d
in thyne onely sonne obtayne
an euerlastynge consolacion .

i Cor.6.
i Pet.1
1. Ioann.1

A Godly Prayer and Con-
fession of our synnes to god our
heauenely father , w the rehersal
of the punishmentes & plages
of the same calling therin vpon
the mercy of God .

Lorde God of heauē , great
mighty , terrible God , fear
full & dreadfull is thy name
whome all creatures do feare ,
and tremble for the power of
thy face for intollerable is the
threatenyng of thyne indigna-
tion ouer the synner .

Heem.5
2. par.3

M is **W**e

Eccle. 4

2. Par. 3
3. Re. 8.

Psa. 50.
Job. 33.
Dani. 3

Deu. 4.
Actu. 15

Gala. 4

We are not ashamed to knoweledge and to confess vnto the our trespasses and synnes, for we haue synned aboue the numbre of the sande which is in the sea. Yea, Lord we haue sinned, offended, and haue bene ungodly, and knowledge our transgressions, and our synnes are euer before vs, we haue synned in dede, and departed from the we haue neither hearde nor yet kept thy commaundementes, neither we haue done as thou hast commaunded vs. Lorde thou hast knownen our weaknesses and infirmitie, that neither our fathers nor yet we haue ben able to heare all thy commaundementes, lawes and ordinances, which thou hast given vs by thy faithfull seruaunt Moses, wherfore thou hast had mercy

mercy vpon vs , and in the ful-
nesse of thy promised tyme , hast
sent vs our saviour , and rede-
mer , thyne onely sonne , who
thou hast put vnder the lawe , Eph. 3
that he might redeme vs from
the heauy burthen of the lawe ,
and without our deseruyng
freely geue vs the righteous-
nes , so that onely we woulde
know ledge our synnes , and be-
lieue that the same are forgeuen
thorough thyne onely sonne
Iesvs christe . But we vnthan-
kefull synners do no thyng be-
longinge to repentaunce , and
haue also after our stubburne
and impenitent harte shoo ded
vpa treasure of thy wrath in
the daye of thy wrath , and of
the declaring of thy righteous
iudgement , for our sinnes reache
vnto heauen , we haue synned

Jerem. 3
Ezai. 53

Joan. 3.
1. Joa. 1
Mat. 4.
Luce. 13.
Rom. 2.

M iij gre-

Luce.15.
i. Esd.9

Psa.23.

Psa.77
Levi.26
Deu.23
Ezech.5

Amo.8.

greuously vnto this daye. Yea
father we haue synned against
heauen and before the, and are
not worthy to be called thy chil-
dren, we be ashamed to litte by
oure eyes vnto the o Lorde , for
we knowledege that we haue
offended the verysoore. For oure
synnes sake is thyne indignaci-
on descended ouer vs the indig-
nation of thyne vnmerciful-
nes, whiche thou hast sent in-
to vs by the wicked Angells.
Hōger, famine and dearth hast
thou heaped ouer vs , and hast
destroied our prouision of bread
to the extirpacion of our childre
and bretheren . But amonge
vs that are a lyue for oure vn-
thankfulnes sa ke hast thou
sent, hōger not onely of the bo-
dely bread , but the honger of
spiritual breadyde , and we haue
gone

gone , and runne hither and
thither, sekyng the same , but
haue not founde it , and oure Tre...
yonge childē haue also sought
the breade, but there was none Ezech.6
to breake it vnto them . Thou
hast brought vp vnto the swerd
of the vnbelieuyng , and ge-
uen the carcases of our children
into destruction before the face Jere.43
of their fathers , oure townes
and villages are consumed w-
fyre , oure Cities are wasted
and fewe inhabitous left in
the same , our frendes are falle
by þswordes of our enemies , &
their bodyes are become meate
for the foules of the ayer , and Deu.3
for the wilde beastes , of the
earth, alas this haue oure eyes
seen.

Lord thou hast plaied a strikē
vs with moze buyles & sores, & Deu.29

M iij. with

With diseases whiche haue not
ben heard of before , that we
coulde not be healed , more pe-
nitence haue we had than euer
oure fathers knewe of.

Luce.21.

2 Cor.11

psa.45.

Sapi.15

2. Cor.1

Ephe.2

All these plages hast thou
Loyde brought vpon vs , oure
chyldren and oure bretheren , &
they are not yet at an ende , for
these are the dayes of thy ven-
geance.

But Lord thou arte oure God
our refuge and strenght , oure
helpe in the greate afflictions ,
whiche are come vpon vs , a
meke true longe sufferinge , &
pacient God , a God of mercy &
al conforter , which conforted vs
in all our troubles . Thou arte
also riche in mercies , in þ which
thou orderest all thinges , in
for incomprehensible and unse-
archeable is the mercy of thy

p20.

promise . Thou arte the most
hyest God ouer all earth, thou
wilt not the destruction of the
soule, for thou hast according to
thy goodnes promised vs repen-
taunce for the remission of syn-
nes sayenge . That thou hast
no delyte in the death of v̄ vn-
godly, but wouldest rather v̄ he
shoulde turne from his wayes,
and lyue, and than shoulde his
synnes which he hath commit-
ted never be vppbraied vnto him
Moreover thou hast sayde by
thy Prophete s. Turne and re-
pente for all your synnes , and
the same your synnes shall not
be to your destructio . Retour-
ne vnto me, for I will not haue
the death of the synner.

Therefore heare lord in heauē 3. Be.8
from the seate of thyne habita-
tion, our prayer and callynge,

let thyne eares be attentyfe to
the prayer of thy seruauntes,
whiche desire to feare thy na-
me , and be gracious vnto the
people, whiche hath synned a-
Baru.2 gainst the, open thyne eyes to
oure prayer and heare vs , opē
the same and beholde , for the
deade whiche are gone to their
graues, whose soules are out of
ther bodyes, geue the o Lorde
neither prayse nor iustifiengē,
but y soule y for the multitude of
hersynes is afflicted y walketh
being troubled & weake, whose
eyes are weake , yea , such a
hungry soule laudeth & praiseth
thy mercy & righteouſnes.

Cren.5. Conuerte vs lorde vnto the,
and we shall be conuerted, and
yf thou shall conuerte vs than
Iere. 31. Shall we reþete , and thou shalt
haue mercy vpon vs , & we shall
be

be as we were before thou diddest
rejecte vs.

Graunte vs that we maye co-
me with boldene s vnto þ seate
of thy grace, þ we maie obtaine
mercy & fynde grace in þ tyme
of nedē. For thou arte able to
make vs riche in al grace, þ we
in al thinges having alwacie suf-
ficiēt, maie be plēteous to euery
good worke. For thou arte gra-
cious & merciful & hast respecte
to thyne electe. Geue vs a true ^{2. Cor. 9} i. Tim.
faith, withoute the which we
ca not please the, by þ which we ^{Hebr. 11}
maie knowe the, the onely true ^{Joan. 14}
God, and Iesus Christe whome
thou hast sent and maye tho-
rough hym fulfill thy will in
heauen, and in earth, Graunt psa.
Lord, that we maye onely in
the kepe stedfast the confiden-
ce, and reioycynge of hon- ^{Hebr.} ¹⁴

hunto the ende. for thou arte onely oure God, our refuge and stroge defence, our God in whō we put oure truste.

Colo. 3. Geue vs aboue all thinges a

John. 13. true Christiane loue, which is þ bande of perfectiō, þ we maye

Joan. 15. moost diligently endeour our

Rom. 12. selues to loue þ our god aboue al creatures, & euermore continue in þ same loue, & þ we maie through the same vnsaynedly

Matt. 5. & without dissimulacion loue al

Gala. 5. men frō þ hart, & also by mouth not onely frendes, but also our enemies, & maye also declare þ same towardes them by oure workes.

Wa. 2. Courne awaie thy wrath & in

Dani. 9. dignacion frō vs, for very fewe are there lest because of þ same.

Geue vs this daye our dayly heade, for thou arte onely he þ ge:

geue thy sede vnto the fower,
also geuest bread to eate, whicht
also hast geuen to our fathers
in the deserte bread frō heauen ^{2. Co.}
in their honger, & hast also plē-
teously powred out water out
of the rocke whan they where ^{Exo.17.}
thursty. Seide vs also o' Lord wth ^{Matt. 6.}
thy moost holsame bread of thy ^{Joau. 1.}
word, which is þ laterne of our ^{Eccli. 1.}
fete, and the true light of our ^{Pro. 30.}
pathes, a wel of high wisdom,
and a tvery shuld to them that
put their trusste in the.

Refreſhe vs with the lyuely ^{Joau.}
water of the fountainie þ spin-
geth into euerlasting lyfe, þ we
maye never thyſte. That we
maye knowe by thy trueth, ^{& Dent.}
a mā lyueth not onely by b̄ca ^{Mat.}
but by euery word, which pro-
deth frō thy mouth. But van-
ties & wordes of vanite let

farre from vs o Lorde.

A prayer for the kynges magesty and for peace.

Claim. 6. O kyng aboue all kynges, &
A po. 19 lorde aboue all lordes, graunte

bnto our kyng with his people
victorij agaynst the enemies of
thy name, for thou art our god

Judi. 11. and our conquerour, for thou
art onely the that geueth vic-

Indic. 7 to y bnto the people, that we
Eld. 4 with one accord maye laude
Sap. 10 and prayse ihy victorious hāde

Isa. 3 for we beleue, & do also knowe
that the victory consisteth not

in the multitude of people, but
that the strenght is geuen frō
heauen, and thou geuest the

victorij accordyng to thy plea-
sure. Thou hast also promysed

vs, that yf we will turne from
oure synnes, bnto the thou
wilt bryng all oure enemies

into

In priuyte , and that
they whiche waste vs shall a-
be wasted , and that all they
whiche spoyle vs , shall also be
spoyled.

Put awaye from vs the mul-
titude of our hurtful iirmities Sap. 11
& graunt vs perpetual health of
body & soule . For thou arte he i.ii. 2.
hath power ouer life and death Tobias
whiche bringest into gates of Job. 5.
death , and leadest out agayne . Ierie. 17
Thou kyllest and quyckenest
agayne , heale vs o Lorde , and
we shall be whole , for thou arte
our prayse , and mighty God .

O mighty God and bountiful
father , graunt vs these pra-
yers thorough thine onely sor-
ne oure Lorde Jesus Christ
whome thou hast sent into
worlde , not to condemne
But that we by hym who

Ephe. 1 ued. He came into^{the world} that he should saue vs nakerable synners. In hym haue we obtainede the redempcion, namely the forgeuenes of synnes, accordaning to the ryches of thy grace, whiche thorough hym thou hast powred vpon vs, and thorough þ sheding of his bloud **Hebrie 10.** hast washed awaie all our sinnes, to thintent that we might be thy sonnes and heires, & also felowe heires with the same Jesus Christe for euer.

Rom. 8.

Amen.

Impryn ted at Londen for Gwalter Lynne, dwel yngē on Somers haye, by Wyllynges gate.

At the yeare M.D.XXXI.

Cum Priuilegio ad impri-
mendum solum.

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